

¶ A DEFENCE  
of priestes mariages, stablyshed  
*by the imperiall lawes of the*  
Realme of Englande, agaynst  
a Ciuilian, namyng hym  
selte Thomas Mar-  
tin doctour of  
the Ciuile  
lawes,

goyng about to disproue the saide mariages, lawfull  
by the eternall worde of God, & by the hygh court  
of parliament, only forbydden by forayne lawes  
and canons of the Pope, coloured with the  
visour of the Church. Whiche lawes  
& canons, were extynguyshed by the  
sayde parliament, and so abro-  
gated by the conuocation  
in their synode by  
their subscrip-  
tions.

Herewith is expressed, what moderations and  
dispensations haue ben vsed heretofore in  
the same cause, & other like, the canons  
of the Church standyng in full  
force. Whereby is proued,  
these constitutions to be  
but positine lawes  
of man tem-  
porall.

Let Matrimonic be honorable in all persons,  
But fornicatours and adulterers God shall iudge.

*Hebre. xiiij.*



in their subjects  
given by the constitution  
to the parliament, and to those  
a canon, were entrusted by the  
bishops of the Church. The same  
and causes of the abuse, exposed with the  
of parliament, only to be done by the same  
by the several lords of the Court, & by the High Court  
being absent to dispose the said matters, in full

Here with is exorcelled, what moderation and  
 I representations have been who pay to be in  
 the same can't, a other like, the same  
 of the D. and the same in full  
 force. The same is proved  
 that is contained to be  
 but not in the same  
 to the same  
 the same.

The formation and adhesion of God shall judge:  
Let the testimony be honorable in all persons.

1909

# ¶ The contentes of this booke, noted

in the pagies of the same, as in these  
titles folowyngs

- 1 **A** moste humble supplication, to the hygh  
and most myghtie princes the kynge and  
Queenes excellent maiesties. Fol. 1.
- 2 An humble suite to the ryght prudent and  
most honoxable of their counsell. Fol. 2. facie. 2.
- 3 A lowly request and obsecration to the re-  
uerent fathers of the Church. Fol. 3. facie. 2.
- 4 A tractation to the discrete iudgement of  
the worshipfull of the lower house of parlia-  
ment, and to the professours of the lawe. Fol. 7. facie. 2.
- 5 An admonition to the naturall subiectes of  
the Realme, and certayne notes for their ad-  
uertisementes. Fol. 8. facie. 2.  
Fol. 9. facie. 2.
- 6 An expostulation with certayne of the  
Clergie, for lacke of charitable indifferencie. Fol. 11. facie. 2.
- 7 Generall considerations in the booke folowyng.
- 8 That Saint Pauls sentences (for auoy-  
dyng of fornication, let euery man haue his  
wyfe, &c. and, yf they can not conteyne, let  
them marry) be generally spoke to al persons. pag. 13. 136. 137.
- 9 To seculer prestes, and to botaries. 140. b. 159. a.
- 10 And that continencie from mariage, is a  
rare gyft. 201. c. 204. a.  
247. c. 251.
- 11 And that it is not lyke, that the Apostles  
dyd



# The Contentes.

byd enioyne the same to the Clergie, seing they  
them selues and diners other Bishoppes and  
prieistes, had wyues. 32. b. 42. 156. D.

12. That it is only of mans constitutions, for  
continencie to be annered to orders. 71. 72. 153. C.

13. And that seculer prieistes & botaries haue  
ben dispensed with, to marrie. 230.

14. And that our elders, and the fathers of the  
Churche, haue thought it meete alwayes for  
lawes and canons to be restrayned & remitted. 41. 85. 175. 179. C.  
196. a. 197. b.  
209. a. 210. D.

15. And that the same haue ben dispensed with,  
in matters of greater importaunce then prieistes  
mariages. 204. a. 205. 267 a

16. And haue ben dispensed to kepe their wiues. 222. a. 274. a.

17. That seculer prieistes ordered in England  
be no botaries. pag. 181. D. 181. c  
184. a.

18. And might marry after order, as  
before. 60. 61. 76. 103. 155  
D. 253. D. 257. 272 a

19. And that they haue ben before tyme marry  
ed in the Realme. Fol. 15. b f

20. And that it is no dishonour to the order,  
nor burthen to the Realme for prieistes to  
marry. pag. 69. 70. 59.

21. That maryages of the Clergie, made by  
force of the lawe of the Realme, be good mari  
ages. 3. 102. a 21. against most standeth that our

22. And that they lye not vpon the daunger of  
the canons, to be impeached or dissolved. 67. 65. 58. 167.  
171. b. 200. D.

## The Contentes.

- 23 No more then the maryages of the lattle,  
which were made in kyng Henry the. viii. his 170. b.  
tyme, by the act concernyng precontractes.
- 24 And that sojayne positive lawes, with their  
paynes concernyng the same, be abrogated, & 170. c.  
not renewed, by the act of repeale.
- 25 That scripture ought to be iudge, and is 73. 74. 98. b.  
most certayne to be sticken vnto. 100. c. 245. b.
- 26 That D. Martin hath rigorously, without  
all moderation, expended the cause of these 83. 201.  
sayde parties, iustly marved by lawe.
- 27 That D. Martin hath wrested & misrepor-  
ted scriptures, in the depzaunyng of the sayde 135. b. 147. a. 150 b  
lawfull maryages.
- 28 That D. Martin hath peruerterd and falsi- 53. 54. 105. b. m. b  
fied the scriptures, stories, & counsels aleaged 136. b. 144. a. 146  
by hym. 148. 155. a. 156 b  
164. 182. b. 221. b  
238. d.
- 29 And doctours of the Church, as Origen. 106. a.  
Ambrose. 145. b.  
Austen. 101. c. 104. a. 107. a. 150. b.  
Jerome. 108. b. Isidore. 109. c  
Eusebius. 144. Ignatius. 118. c.  
Nicephorus. 136.
- 30 That D. Martin sclaundereth with euyl  
names, aswel the matrimonie of the lay men, 66. 82. 163. a.  
as of priestes.
- 31 That D. Martin hath vsed to many lyes, 43. 44. 45. 50. 51  
yf his cause were good, insparshed in his booke, 52. 53. 54. 55. 56.  
part wherof he touched. 107. 115. 136. 145.  
151. 157. c. 182. b.  
216. c.



## ¶ A preface to the reader.



Here by chaunce came into my handes of late, a booke sent from beyonde the sea, wherein was highly magnified a treatise written by one Thomas Martin, doctour of the Ciuile lawe, and there much labour bestowed to disproue the lawfull matrimonies of Ecclesiasticall Ministers: There came to my remembrance a certayne wrytyng, beyng in my custodie, gathered together, and written, in the raigne of kynge Philip & Queene Marie, wherein, much of the treatise of this Ciuilian is reproued. which said booke, was written by a learned man of that tyme, who shortly after dyed, meaning, yf God had lent hym longer lyfe, to haue confuted more of the sandye groundes & principles of the sayde Ciuilian. And thynkyng it at these dayes not vnprofitable to be read for this controuersie, I committed it to the Printer, praying thee (good reader) to beare with the manner of the wrytyng in some partes therof, beyng more meryly penned, then some graue wyter would peraduenture alowe of. In which fourme of wrytyng, somewhat he foloweth, as he sayth hym selfe, therample of Sir Thomas Moore knyght, in his booke of Dialogues for purgatorie. This wyter, abstaynyng yet from brichalleteales, such as be in his ~~aduersities~~ booke ouermuch insparsed, and partly being in aduersitie, gaue himself to some solace to refreshe his minde with,

To the Reader.

with, & yet blyng fewer insultations & reprofes, then the vnworthinesse of þe said Ciuilian, by his vnreasonable chalenge myght haue moued him to. Now, because I wold nether adde to another mans wryting, neither diminishe þe same, I haue presented vnto thee (good reader) the whole booke as it is: affirmyng this, that thou shalt finde all his allegations truely aduouched by the wryters that he doth name, assuring thee also (persuaded by the nature of the man, whom I haue hearde wel reported) that no malice or corrupt indignation moued hym to wryte as he doth, but pure zeale to the trueth of Gods most holy worde: to their instruction who woulde be taught in this trueth: to the amendement of his aduersarie in his manifest vntruethes: to the comfort of the who loue God and his veritie: and to admonishe all such, as be eyther wylfully ignorant or malicious, well to expende this cause, whiche is of God and of his Gospell: and also depely to consider, with what plagues almightie God reuēged the contempt of his holy institutiō in þe foresaid raigne, to much apparaunt, & in to much freshe remembraunce to be denied. The discourse wherof, as it were worthy, yf any indifferent learned man should take in hand to set out in storie, with the circumstaunces thereof, it woulde ryle to a houghe volume, to the wonder of the godly & wise heades of other countreys, to see what we felt in these dayes here in the Realme: but it is not like that the notabilitie therof wylbe forgotten to be transmitted to our posteritie hereafter in wrytyng. Surely, the bryefe remembraunce of things chaunced,



To the Reader.

chaunced, may appeare lamentable to be considered: as what immoderate raynes & tempestes raged in one yere, what intollerable heate and drowghtes in another yere, what penurie & scarcitie of corne and bittaille, what hunger & famine therof folowed, what sicknesse, what agues, what strange mortalities reigned & raged, wherewith the eldest and grauest personages of all degrees and conditions, were in great numbers wasted and consumed, what misfortunes commonly fell to women with chylde in their delivery, what fyers chaunced, farre aboue the wont of other yeres of princes raignes, in many places wastynge whole byllages, townes, and churches. A gayne, what crueltie was seene executed by fyerynge olde men and women, young men, & maydes, without choyse, whether the women were with chylde, or free from chyl dren. What proscriptions and banishmentes of learned men out of the Realme, and suche as tarped within the Realme, howe they were dryuen to corners, spoyled, and impoueryshed, and such as could be gotten, shamed openly by byle penancies and shameful recantations. And furthermore, what rapes and byllanyes committed, aboue the common practised disorder, by straungers and foreyners, what impunitie wonne and purchased to the vnchaste generation, to recourse agayne to their olde trade of lewde lyuyng, after they had confounded the priestes chaste matrimonies, so stablyshed and aucthorised by the hygh lawes of the Realme. Then at the last, what dishonour and losse the Realme suffered, by losynge that  
notable

To the Reader.

notable borderer Calyce, aforetymes so bali-  
auntly wonne and gotten by king Edward the  
thirde, and to these vnfortunate dayes (of resu-  
myng the great aduersarie of all christian Real-  
mes the Pope of Rome agayne) politiquely and  
chargeably maynteyned and defended in good &  
sure possession, to the comforte of the whole  
Realme, to the terrour of all our forayne ene-  
mies. I say, to consider all these particularities  
as they myght deserue, to be set out at lengthe,  
what Englishe heart coulde forbear teares, and  
not inwardlye sygh and lament the miserie?  
Which heauy infelicities, the Englyshe chyldren  
yet vnborne shall wepe at, and wayle, to consi-  
der the same. If these be not seuer tokens and  
ploffes of Gods heauie displeasure toward Eng-  
lande, for so vylely despising his worde, his light,  
his religion, his sacramentes, his institutions:  
what can be thewes of his wrath and indignati-  
on? If open contempt of true matrimonie were  
not thoroughly punished and plagued in some  
certayne maryages, whiche then were so glory-  
ously begun, so gorgeously set out and aduain-  
ced, so greatly reioyced at, and such wonderfull  
fruite certaynely looked for: and in conclusion  
howe it succeeded, how it ended, what it brought  
foorth: Here I cease, and leaue it vntouched.  
But let God be honoured, who hath all power  
in his hande. Let his worde and religion be re-  
uerenced, who is in a gelousie thereof. Let his  
institutions be regarded, the contempt whereof  
he wyll surely plague in them all, whatsoeuer  
they be, which despyse them, as all ages and  
tymes,



To the Reader.

tymes, all landes & dominions, haue euer felt,  
and shall feelee the same, from the first destructi-  
on of Sodome and Gomorrha, vntyll the lasse  
day of Gods feareful iudgement, when the sonne  
of man shall sende his Angels to gather out of  
his kyngdome all clauders and offendicles:  
and those which commit iniquitie, he shall  
sende into the hotte burnyng fyre, there  
shalbe waylyng and gnashyng of  
teeth: where the ryghteous  
shall then shyne as the  
sunne, in the king-  
dome of their  
father.

Math. xiii.

He that hath eares to heare, let him heare,  
saith our sauour Christe in his se-  
rious warnyng: To whom,  
with the father and the  
holy ghost, all kyng-  
dome, power, and  
glory, be ge-  
uen for  
euer.  
*Amen.*

¶ Correct these faultes in the booke  
 (good reader) before thou reade it, so walt  
 thou better vnderstande the matter,  
 and lesse be deceaued.

Leaf	Page	Line.	Fault.	Correction.
1	1	c. 4	finally flozysheb.	finally haue flozysheb.
4	2	d. 7	lo longe	so longe
5	2	a. 2	your	our
6	1	d. 1	haue	haue had
10	1	d. 4	ener.	neuer
6	2	a. 5	the	they
12	2	a. 3	leane	leane
10	2	marg.	ad pompalianum	ad Pompeianum
13	1	a. 4	bnto	not bnto
13	1	a. 5	cleannes	cleanes
15	1	d. 3	sittie nine	sixtie nine
15	1	b. 4	soyses tyll	woyes, and were neuer forbidden generally tyll
16	32	b. 6	huc est	hinc est
16	1	b. 2	chauncelour	chancellour
88	c. 7	beonde	beonde	beonde
22	d. 2	speed	speed	sped
27	a. 10	telleth	telleth	tolleth
125	a. 9	expediently	expediently	expeditly
126	b. 11	ye see	ye see	ye feare
130	c. 6	adde. by this plague of three yerres.	adde. by this plague of three yerres.	
130	c. 7	imputeth	imputeth	imputeth
31	a. 4	your	your	you
140	a. 10	isopne	isopne	emopne
158	c. 3	soyrteng	soyrteng	soyrteng
186	c. 3	grosser	grosser	gloster
189	a. 10	promple.	promple.	praple
190	c. 2	be they lay se	be they lay se	be they of the laye see
193	a. 2	hereles	hereles	heretiques
ibide.	b. 2	opportunitie	opportunitie	importunitie
		desperarent nō posse	desperarent nō posse	desperarent nō posse
		peruenire ad illū per-	peruenire ad illū per-	perueniri ad illā per-
		fectionē quas virgines	fectionē quas virgines	fectionem quam vir-
		essequibantur.	essequibantur.	gines assequiebantur.



Page	Line.	Fault.	Correction.
54	b 5	lattuie	latter
93	b 10	obseruation	obseruant
214	d 3	in the margent.	1102
95	d 6	Dioretus	Theodoreus
102	c 7	in the margent, put	30. q. 5. Alter
102	a 3	in the margent, put	27. q. i nuptiarum
104	b 8	contort	rectort
107	b 5	adde to	26. q. 2. Sors.
115	a 6	call	can
130	b 3	rebounde	abounde
141	a 5	in the margent, put	lit. CC 3. facie. 2.
146	b 2	in the margent, put	lit. CC 3. facie. 2.
148	d 1	ca. 13. f 3	ca. 12. lit. ff 3. facie. 2
150	b 3	ca. 12. f m	cap. 12. ff 3
154	a 1	in the margent, adde	dist. 82. proposuisti in glosa
155	d 3	in the margent, put	ca. 5. f. b
162	d 9	in the margent, put out	pag. 139.
165	c 1	in the margent, put	ca. 11. p. iiii. a.
204	a 9	in the margent	ca. 13. k k. iii.
213	a 4	to consider what	ca. 10. S i. U i.
216	b 9	boldore	ca. 13. L i.
229	b 4	in the margent, put	ca. 11. r. iii.
243	c 6	inuide	32. q. 7. Quid proposuisti.
244	c 10	leuitie	to consider once agayne
247	b 3	emacultur	(what
248	a 4	chast	dist. 17.
248	a 5	chastitie	inuide.
251	b 5	put out	leuitie
259	a 1	so	emaculentur
267	c 1	in clementia	chastitie
274	a 1	pluatiue	chaste
			that
			not
			in clencho
			animatiue.

To the moste high, moste noble and mightie Princes  
 Philip and Marie, by the grace and prouidence  
 of God, King and Queene of Englande, Fraunce, Naples,  
 Hierusalem, and Irelande, defendours of the faith,  
 Princes of Spain and Sicill, Archdukes of Au-  
 strige, Dukes of Millen, Burgon and Bra-  
 band, Counties of Habsbrough, Flanders  
 and Tiroll: Be all grace, lope and  
 felicitie, wished from GOD  
 the father of our Lorde  
 Iesus Chyiste.



Almightie God the meruel-  
 lous creatour of all the worlde,  
 and bounteous conseruer of the  
 same (moste noble princes) hath  
 graft naturall loue and amitie  
 in the nature of his creatures,  
 of the one kinde to the other, as  
 chiefe succour one to the other;  
 And for that he willyng the  
 same moste orderly to appere  
 in mannes nature, for his soci-  
 etie, hath beside the benefite of  
 reason, at the verie first begin-

nyng, by lawe prouided for the same: euen so, that ancient ene-  
 mie, that wilfulle serpent the deuill, hath alwaie laied his engines  
 and snares, to disorder and to confounde the sated creation and  
 institution of God, with many and horrible kindes of deuises, ei-  
 ther to destroy it utterly, or els so to depraue the thing, that was  
 impossible for him to destroye, with suche sinister canillations,  
 that it should lose the estimation at the least, and grace, that al-  
 mightie God willed it to be endued and adourned with.

The chief roote whence spryngeth the greatest part of man-  
 nes felicitie, or infelicitie in this mortall life, is wedlocke. As out  
 of this spryng haue been families and realmes begune, by it en-  
 larged, and finally flozished and preserved by the same: So haue

A. J.

the

same



## The Preface.

the self same families and realmes once aduanced, to the height a  
of their felicitie and perfection, been brought downe againe to  
btter ruine and denastation, for corrupting and peruerting that  
eternall lawe of God, and decree of nature. The more earnestlie  
should all suche as be endewed with any spercle of reuerence to  
Goddess honour, of pietie to their countrey, or of charitie to their  
neighbour, praye and wishe moste instantly, that this state and  
societie might bee so honourable begonne, continued and ended  
in al degrees, that the benefites therof might redounde through-  
out, the horriblenes of the abuse, might bee vtterly every where  
banished. And the more circumspectly, should all suche as haue b.  
giftes of God for vtteraunce, in exccityng mannes decayed and  
corrupte nature with woozde and woztyng, to the preservation  
thereof, take hede, that by their imprudent vtteraunce, they de-  
same not that thyng, that almightie God would haue in estima-  
tion, and by his woozde hath pronounced honourable in all per-  
sones. How be it, moste gracious and godly soueraignes: it hath  
chaunced other wise in this your noble Realme and Dominions  
of late, that witte and learnyng, whereof nothing ought to haue  
been looked for, but good witte and learnyng, haue vttered euill  
will and ignoraunce, in the depzauation of suche societies, of part c.  
of your graces Clergie, by iuste lawes of your realme enacted,  
stablished and confirmed to be good, and in quiete state so repo-  
sed, strange for a tyme, by reason of the noueltie to diuerse, but  
yet perceiued of many wisemen (with some addition of discipline  
for the insolencie of some, yonger then wiser) that it might haue  
been the remedie of diuerse inconueniencences, befoze tyme lamen-  
ted in the Clergie. Of your vertuous entendiment (moste grac-  
ious ladie) no lesse mate be receiued: but although to your graces  
eares, it hath been ofte cried vnto, how vnicomely these copulati-  
ons were, how againste God and his honour, how againste the d.  
Churche decrees and discipline, and how woorthy to be dissolved  
againe: Yet notwithstanding this importunitie, we read by the  
expresse wordes of your highnesse Commission, compzised in ar-  
ticles, and so addressed to your graces spirituall administrators Bi-  
shops and your Commissaries, that your graces will was, they  
should

**a** should proceade according to learning and discretion, in this weightie matter: And that thei should not put any other Canons and constitutions of the Church in exercise, then suche as might stande with your graces Lawe of your Realme. Yet for all this your graue and gracious aduertisement, diuerse of the saied officers (of what spirite, Gods spirite can Iudge) haue proceeded so farre against learning, discretion and lawes of your realme, in mooste places of your highnes dominions: that your pooze subiectes and oratours, bee farre otherwise entreated, then your grace would thinke likely, for the trust whiche was committed to the.

**b** Surely farre otherwise then the graue of the realme can beleue, your tender pitie, and customable mercie, your godlie Charitie; and sauozable Justice would haue so executed. Whiche maner of doynges in all quarters of your realme, as it hath stirred greate admirations among the mooste of your other subiectes, in sundrie and diuerse considerations incidente and depending vpon suche procedynges: So hath there risen a freshe, as muche admiration againe of a certaine booke, of late putte forth by one Thomas Marten Doctoꝝ of Ciuill, subornated belike, God knoweth by whom, to iustifie the saied soe doynges, and to haue them taken in good part, that is (as he would haue it appere) by learning confirmed, to haue been doen by discretion. In whiche booke, to the farder accumulation of the heauie state of the saied ministers depꝛiued, is added mooste flaunderous accusations and vntrue surmised matters, againste them to your highnes, and to all other states of your realme, to byng them to bitter rebuke and perill possible. Whiche matters, how vncharitably, vntruely, and vnlearnedly thei be framed and forged, shall in some part appere hereafter. And moze sufficiently at other laisure shal bee pꝛoued and detected, how he hath handled hymself, pretending Goddes

**d** glozie, whereby his entendement, his woorde and institution is plainly euacuated, pretending Chastitie, but in conclusion, the verie high waie to vnspeakeable whozedomes and filthinesse: pretending antiquitie and auctoritie, yet in verie deede, but counterfetted imitation of auctoritie, and bellying antiquitie, makynge a greate flourish in the matter to the reader, at a sodain



## The Preface.

Shewe, but in effecte mere subtiltie without substance: witte without wisdom: Zeale without knowledge, and heate without charitie. Onely this thyng in the name of the said ministers, not in respect so muche of their persones, as of their cause, which ought of all maner of men that feare God, to be waied with reason and iustice. This thing I saie, is mooste humbly to be sued for at your mooste gracious and vertuous consciences, to peruse the moderacions, that be, to be expended in the circumstance of the cause, as it standeth on their side by allowaunce of Gods Lawe, and approbation of mannes lawe thereto in your highest courts of Parliamente. The cause it self is Goddes. It concerneth the integritye and the validitie of his holie institution, which to empaire, as we doe nothyng mistruste in your twoo noble personages, newlie entered into the same: So we beseeche almighty God the author of your sated godlie and mooste honourable copulation, so to assiste bothe your hartes in Goddes vnderstandyng, that your sated honourable newe entered state, maye long prosperously holde on, ioyfully continue, and winne all Goddes gracious benefites, dependyng of the same state, so promised in his woorde, to them that feare hym and love hym. And that other in the same feare of God so conspyred, maye the rather be protected against the superstitious consciences, of suche as in hypocrisie speaketh lies couertly, diffamyng that which is before God allowable, and by true learnyng to be aduouched. Amen.

*To the mooste honourable estates  
of the Counsaile.*

And you mooste honozable personages of Counsell, and Possibilitie of the realme, in mooste lolie maner of submission, wee require your great wisdomes to consider, what becommeth your high estates and vocations. Your power is geuen you of GOD, and deriued from hym, so constituted by his eternall decree, to the punishment of euill doers, but to the defence and commendation of them which doe well. We heare how in the holie scriptures almighty God speaketh: By me dooeth kynges raigne, and by me the makers of lawes determine the right. We ye learned therefore, biddeth the holie ghosse, and vnderstande you that  
Iudge

Sapi.vi.

Roma.xiii.

Proue.viii.  
Psalm.ii.

**J**udge the yearth. Let not other mennes eyes and eares be your guides, for every man shall beare his owne burthen, and answer to God for hym self. Lette not other mennes brutall and vile affections be maintained by your worthe and noble authorities, whiche but for truste of abusyng your authoritties, would neuer so impudently and insolently shewe them selues, so little to regarde bothe God in his holie ordinaunces, or manne in his lawe of approbacion of the same. It is not gold that glittereth: vnder grene and swete herbes, lurketh many tymes deadlie and hiduous serpentes: wise men make spie Dale light at a little hole.

**B**etter it is in deliberation to consulte in tyme, quid liceat, & quid expediat, that is, what is lawfull, and what expedient, then to sale after to late an experience, non putaram, had I wist. Loke not so muche on the persones, whom these matters toucheth, as vpon authoritie of your lawes passed, your owne assuraunces: Looke vpon your owne honours, yea, Goddes honour, in pferation of his iuste ordinaunce. Patrimonte is his ordinaunce, and your comforte: By it ye be acknowledged in bloud rightlly, to succede your auncestours: by that shall ye sende your posteritie as lawfull inheritours and successours, into your honours and landes after you. It claimeth therefore at your handes, not to be dispised, but cherished in them that be moste simple. For it is God that is authour of all. For he hath care and charge of al, and he regardeth no mannes persone. Remember what the Lord salet. Qui honorificant me, honorificabo illos, & qui contempnunt me, erunt ignobiles: that is. Thei whiche honoꝝ me, I will make them honoꝝable, and thei whiche despise me, shalbe without honour.

i. Peter. v.

Ephes. vi.

i. Reg. ii.

**L**et your daily seem experience, yet at the lasse, teache you that be yet left to feare God, not man, to aduance his eternal worde, not mannes tradition. For this controuersie is sette onely and merely but in this point (examine it whē ye will) whether mannes tradition ought to deface, and to abolishe Gods immutable lawe, or els geue place thereto: Be ye learned therefore, and suspende your sodain iudgement, till ye peruse the cause, lest God bee angrie, and so ye fall from the right wate, when his wrathe

Psalm. ii.

Alig.

shall



## The Preface.

shall appere, how shortly at hande he onely knoweth, that knoweth  
with our demerites; but yet then blessed bee all they, that shall be  
founded to trust in hym.

*To the honourable Prelates of the Church.*

To you moreouer that be the reuerend fathers, the hono-  
rable heade Pastours of the realme, shall my penne bee tourished,  
you that be the light of the worlde, the salte of the yearth: ye bee  
sette as watchmen of the flocke, to monythe them of suche thyn-  
ges, as for lacke of knowledge, they might bee endangered by.  
You bee the Shepherdes appointed to seke by the strated shepe,  
and to cary them home againe into Gods folde, on your neckes, &  
not to treade them vnder your feete: You should ioye of your  
shepe, recouered by your painfull labour, more then delight to  
see them drowned in the mire of perdition, for whose soules Iesus  
Christ spent his blood, and whose blood shall be required at your  
handes, ye haue taken charge of them. *Nō ceu dominium exer-*  
*centes aduersus clericos, sed sic vt sitis exemplaria gregis.* Not to  
exercise Lordship ouer the Clergie, but to be an ensample to the  
flocke, in all gentilnesse, mercifulnesse, and long suffering, to-  
warde suche as be tractable: and in the furthest of your careful-  
nes, yet in pitifull discipline to them that be intractable, til God  
geue them his spirit to repent and to returne. *Pasce, pasce, pasce,*  
*is not, tunde, tunde, pende, fiede, seede, seede, is not, strike, fleise,*  
and hange them: whiche precept of Christe, if it should so sounde  
to your eares: Alas, what will your accompte be, when the chief  
Shepherd of all, shall come to take a rekonyng with his serua-  
ntes of so greate a truste, to whom he hath committed his higheste  
talentes: If then he finde any of you, non dantes in tempore di-  
mensum cibum: sed percutientes conseruos vestros, & ancillas,  
edentes cum edacibus, bibentes cum ebriosis, non flentes cum  
flentibus, sed furentes cum furentibus, incedentes pompatice, &  
cum austeritate imperantes & cum potentia: Not geuyng them  
their duettie of meate in due season: but striking your selowe ser-  
uautes and maides, eatyng with the gluttons, and gullyng  
with the dronkers, not so ioyng with them that so ioye, but  
ragyng emongest them that are madde, settynge after a courtlike  
maner

maner, controlling with sterne countenances, and with authoritie. If he shall see such to whom he hath remitted, decem milia talentorum, legum & canonum, tenne thousande talentes of lawes and Canons, that will not shewe some like mercie to other of their selowe seruauntes in debte. Sed decem denariorum tantum, but of tenne pence onely: And further will, iniecta manu hostili, obtorto collo, laying his cruell handes on hym, and halping hym by the necke, chalenge extremitie of right and rigour, with redde quod debes, pate that thou oweste, and soz no entreastie of knelyng and weepng can bee moued to mercie, but will haue them sold, vxores & liberos, & omnia que habent, & fieri solutionē, wise and chyldren, and all that thei haue, and payment to bee made. What will he saie trowe you? Is this the learnyng and discretion, prescribed vnto your fatherly authorities, by the Quēnes highnes in her Commission, that is seen in the order of your executions, againste all learnyng, without pitie to spoile learnyng: Against all discretion to procede, without all order of lawe, not discernyng man from man, cause from cause, state frō state: You haue been iudged heretofore in all other realmes not comparable, but farre excellyng all other realmes soz worthines of learnyng, soz fatherly grauntie and exactnesse of iudgemente. And shall now a little pze fract wilfulnes, of a fewe of your Commissioners, ouertourne all your glories: O fathers, make your chyldren safe: If we be deceiued, by you we be deceiued, ye haue been our teachers, leaders and guides. By you were wee induced to credite the supremacies authoritie, to bee able to doe what so euer the vsurped authoritie (as ye tolde vs) was wont to doe, in decreyng and dispensyng: your owne practises frō tyme to tyme made vs holde to put vs vnder that defence of authoritie, which openly ye semed moste willynglie to bee vnder. And to be releaued with that medecine of dispensation, which we with our eyes sawe your selues seke so muche to, so ofte, and so euery where, enioyng the like your selues, haunyng no other hold soz the possession of your estates, once by you renounced & resumed againe vnder that authoritie, then such as we thought to haue been, as good soz our assuraunces in our like liuynges: And as wee knowe

Mat. xviii.



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knowe the whole Cleargie at this daie enjoyeth the same, without quarell of Canon, or checke of any sozren Lawe: Upon the readyng and expending of your learned boke, orations and sermons, openly published and ofte impzinted, did wee the kynges ignorant subiectes depende wholie, as committynge our trust to your greate learnynges, and franke confessions: wee learned in your boke set forth, intituled *De regia & ecclesiastica auctoritate* how we should esteeme the kynges high auctoritie, in his court of Parliament. Where did ye plainly learne vs, how to take the Canons of the Church, and how before tyme thei haue been used, allowed, and repelled againe by consente of the people, and particular realmes, and did no further or otherwise binde, but as the kyng and his people receiued them. By your orations did we learne, that the Prince hath it incidently in rofall auctoritie and belonging to his crowne by Gods woorde, to constitute lawes, to abolishe lawes, to vse any Ecclesiasticall lawes, at free will, at pleasure, so longe as thei were thought meete for his policie: and those to be of so strong validitie, that no sozren power ought once to conuell them, or to disturbe them. And to these and many other suche thinges, haue we not onely been induced, by the forces of the learnyng and auctoritie, of some one, twoo, or three of you, but it hath been deliuered vnto vs, as doctrine of saluation, to credite this saied auctoritie of our and your soueraigne in his realme, by the whole consent and subscription, of all, and euery one of you, with diuerse others soynd vnto you. In your booke intituled, *The institution of a Christian man*, presented by your whole auctorities, to the kyng of famous memoize, kyng Henry the. viij. where in the peface ye affirme to his highnes, with one assent by all your learnynges, that the saied treatise is in all pointes conuordante, and agreable to holie scripture: yea, suche doctrine, that ye will, and desire to haue it taught, by all the spiritual pastors, to all the kynges louyng subiectes, to be doctrine of faith. And there entreatyng of the Sacrament of Orders, ye desire to haue it taught, that we be in no subiection to the bishop of Rome and his statutes, but merely subiecte to the kynges lawes, vnder his onely territozie and iurisdiction, And that the Canons,

a mon and rules of the Church, were therefore allowable in the  
 realme, because the assent of the kyng and of the people accepted  
 the same: And that Prelates and Bishops whatsoever, never had  
 any auctoritie by the Gospel, in matters Civill and Morall,  
 but by the graunt and giste of Princes, and that it was allowable,  
 and ever shalbe lesfull unto Princes and Princes, and to their  
 successours, with the consente of their Parliaments, to renounce  
 and call again into their owne handes, or otherwise to restraine  
 all their power and iurisdiction, given and permitted by their  
 auctoritie, assente or sufferance. &c. without the which, if the  
 Bishop of Rome, or any other Bishop whatsover, should take  
 upon them any auctoritie or iurisdiction, in suche matters as be  
 Civill (as matters of Mariages for the tymes and persones, bee  
 confessed in your learnynges to bee) no doubt, saie ye, that Bi-  
 shop is not worthy, to be called a Bishop, but rather a tyrant,  
 and an usurper of other mennes rightes, contrary to the Lawes  
 of God, and is to bee reputed a subvertor of the kyngdome of  
 Christe: yea, besides these thynges and many other, ye put it in  
 our Crede and beliefe, as an article of salvation and damnation,  
 that the Church of Englande, is as well to be named a Catho-  
 like and Apostolike Church, as Rome Church, or any other  
 Church, where the Apostles were resident. And ye will be so  
 beleve in our faith, that there is no difference in superiortie,  
 preeminence, or auctoritie one over the other, but be all of equall  
 power and dignitie: And that all Churches be free from the sub-  
 jection, and iurisdiction of the Church of Rome. And that no  
 Church is to be called schismaticall, as varying from the unitie  
 of the Church of Christe, if it persiste in the unitie of Christes  
 faith, hope, and charitie, and unitie of Christes doctrine and sa-  
 cramentes, agreeable to the same doctrine. Oh fathers, if this  
 doctrine bee thus set forth by your whole auctoritie, presented  
 by the subscription of all your names, and since the time of your  
 presentynge thereof, by the space almoste of .xx. yeres never reu-  
 ked, but continuallie from tyme to tyme, taught by this booke,  
 and by other suche declarations: Can ye of reason in your con-  
 sciences allowe your officers, thus to entreate your prelates and  
 B. i. curates,



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curates, that vpon your so earnest doctrine, aduisedly obserued, and forced to your faith haue doen, as they haue doen in the state of their liues, not on their owne heades, but vpon your heades, authoritties, and warrantise of lawe so stablished by you, to pertaine to the kynges crowne? If ye were deceiued or induced, after so deliberate a consultation (whiche were greate pitie to espye in your authoritties) being the self same men that bee still in office, to call vs at this date to God, to truthe, to doctrine of saluation, and make require of vs to credite you, if wee will bee saued. Shall we onely beare the heauie burthen of your oversight, and ye your selues as it were winnyng honour, estimation, and aduancement by your doynge? Might not your escapes in your assertions, haue been moze mercifull in sorte to the Quenes highnes, and so haue moued you, to bee pittefull to our escapes and oversights, into the whiche ye impelled vs, with greate lassure of daies and yerres. If we can not in our small and weakle learning, nor in our timorous conscience see cause, so sodainly to decline againe, to our old homite, whereof ye your selues ministered vs so strong purgatiue: Can ye beate vs, banishe vs, proscribe vs and our parsones, if wee doe not at the tounne of a yere, perswade our selues, saying your selues were not so halfe or readie, till all your senses were throughe instructed and certified? Whither fathers be ye yet mercifull, in punishing your owne transgressions, in our bodies and persones, whiche be (what soeuer we be) your members, though your bodies and persones onely your summonite, from all suche afflictions. Wee doubt not, but the consciences of some of you, feeleth some greif with vs, though our consciences bee at quiete, vpon the grounde of your inuincible doctrine, and though our bodies, states, and goodes, be sore increased.

Furthermore, vpon your late assertions, debates, and subscriptions in your house of Conuocation with common assent, presented to the high Courte of Parliamente, and by the whole authoritie thereof, so condescended vpon and enacted: standing the full right, title, and interest of the said primacie, without contradiction of any one man, that was present to obiecte againste

the

as the saied Supreme power in the Prince: yea, the self same men,  
whiche now at this date seme to dissent, of whom some were ab-  
sente, yet in Parliamentes diuerse and many tymes befoze ex-  
pressyng their assentes, in matters of like conferre, we thought  
hereby we might haue learned an vniuersall stable determina-  
tion, withall other to haue leoparded not our goodes and liuy-  
ges, but our liues and soules. And all this notwithstanding, shall  
all your rightes and interestes bee still carta rota, and our one  
onely facte in suche wise extended, to bee so irremissible, that it  
muske bee reneged with all the rigour and extremitie, that any  
enemie would seke at his enemie. And you O fathers, the execu-  
tours of the paine, that were the aucthours of the crime: If this  
bee so, verely then maie some men doubte, whether we haue not  
luste cause to saie. *Quod compleuit dominus furorẽ suum, & ef-  
fudit iram indignationis sue in nos. Si sacerdotes ipsi laqueus fa-  
cti sint, speculationi laqueos ponentes & pedicas ad capiendos vi-  
ros.* What the Lorde hath accomplished his furie, and hath pou-  
red out the wrath of his indignation vpon vs. If the Priestles  
them selues are become a snare, setting trappes for the watche-  
men, and laiyng grinnets to catch men in. But muche moze then  
haue ye cause to discende into your owne hartes and consciences,  
to bewaile your selues, that God would so suffer you to wander  
in your owne vanities, that where as ye might and ought to be  
*plantatio dñi ad glorificandũ: virga & baculus consolationis dñi.*  
The planting of the Lorde to glorifie him: the rodde and staffe of  
the Lordes comfozte, now ye should be no other but *Nubes aqua  
non habentes, que a ventis circumaguntur, inescantes aĩas insta-  
biles,* Cloudes without water, whiche are carted about with the  
windes, beguilyng inconstante soules, and so finally, ye should  
be *virga furoris domini,* that is, the rodde of Goddes wrath. If  
ye would haue a chaste clergie, O fathers, is it this wale sought  
as ye yet, I saie, not altogether ye, but certaine vnder your auc-  
thoritie haue handeled the matter: If you would haue had them  
fatherly sought to haue been wonne, and by mutuall assentes of  
their coniugalles, to haue been continent in deede, whõ ye found  
contracted, whereby they might haue doen service againe in the

Oze.v.  
Hierc.v.

Esay.vi.  
Psal.xxii.  
ii. Peter.ii.  
Iude i.  
Esay,x.

pad



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1523

Pro. xxvj.

greate necessitie, whiche ye maie see in the church of England, & is it this waie procured? Is thus the honour of the Clergie presumed, to dye out so many, twelue of fiftene thousande (as some writer maketh his accompte) to so greate a perill and an aduenture of getting the liuynges, God knoweth how, and by what meanes a greate parte of them: and after all this doen, and executed to the bitter make, and beyonde so farre against all iustice, vpon a greate number, euen after the charges of the cure serued, the Tenthes and Subsidie paied, and at the point of receiuyng that, whiche was befoze labored for and deserued, that snatched out of their mouthes by puenitions: Furthermoze, as though all this were yet to little, some certain, what thei be, knoweth God, to set vp so intemperate a tongue, so importunate a Ciuilian, for getting his owne shame, so vilely to blotte them with shame, for euer disabling them to be ministers again, for any credence, and thereto, to endaunger theim, their bodie and gooddes, if it were iustifiable that he pzateth out. Sed qui operit odium, fraudulententer reuelabitur malicia eius in consilio. Qui fodit foueam, incidit in eam: & qui voluit lapidem, reuertetur ad ipsum. But he that couereth his hateful minde fraudulentlie (to doe hurte) his malice shalbe shewed befoze the whole congregation. Whoso diggeth a pitte, shall fall therein hymself, and he that whirleth a stone, shall stumble vpon it hym self. As for his witte, how wistfulle so euer he would seme to be, and as for his learning, hauyng no moze then is here vttered, how vniuersall yet so euer he would haue it appere, were sone answered with an easie cosse. Marke your authoritie is moze to be feared in this cause: and yet your greate learning, maie temper the feare of your authorities, persuadynge to our selues, that ye knowe your authorities geuen, ad edificationem, non ad destructionem, to edifie, and not to destroye, doubtyng nothyng of your wisdomes, that ye meane not to doe as ye will, but as ye maie: And that ye consider the state of the cause, as it standeth in England, the difference of the tymes that were once in the Church, and as thei be now, their oportunities of folowynge that grace, whiche was so muche then ensued, and yet their libertie to leape backe againe, if experience shewed

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an invincible difficultie, and our daies intricate and necessities of living in companie, their plenty of learned ministers, and our scarcitie: not yet making hereby any sinister insinuation, but affirming plainly, that it were the better, having all other thynges accompanyng the same, without the whiche it were not commendable. And yet as plainly affirming againe with sainte Augustine, *q̄ melior est in scriptura dei veritas dei, quam in cuiusquam mēte & carne virginitas hominis*: That the trueth of God, contained in the Scripture of God, is better then the virginittie of man, whether it be in the minde, or fleshe of any man, with S. Hierome concluding, *q̄ non sunt tanti virgines, quanti necessarij sunt sacerdotes. Nunquid (saith he) quia in exercitu fortissimus quisquis eligendus est, idcirco non assumuntur & infirmiores, cum omnes fortes esse non possunt? Si enī omnes virgines esse possent, nunquā dominus diceret, qui potest capere capiat. Et Apostolus in suadendo non trepedaret, & unusquisq; cōsideret vires suas, vtrum possit virginalia, & pudicitie implere precepta, per se enim castitas blanda est, & quemlibet ad se alliciens, sed cōsiderande sunt vires, vt qui potest capere, capiat. That virgines are not of so greate price, as are necessarie Priestes, or that virgine Priestes are not so muche to be esteemed, as necessarie or nedefull Priestes. For whereas every man, as he is moste strong and valiante, is moste meete to bee chosen in an armie, shall we not therefore take suche as are of meaner strength and courage, saying all can not bee mightie menne? For truely if all could be virgines, the Lorde would never haue sated, he that can comprehend it, let hym comprehend it. And the Apostle in persuading, would not haue been fearfull (blodyng) every bodie to consider their abilitie, whether they cā perforce the rules of virginittie and chastitie: For chastitie of it self is a flatterynge thyng, that entiseth every one vnto her, but our abilitie is to bee waied, that who so can, should late hādfast on her. These and suche like, we desire the prudent fathers and Physicians of the church as mache to waie, as the greate heape of euill resembled Canons, and worse applied lawes, brought in by the sated Ciuitā, trusting that then they will rather temper the rage, that diuerse*

De virginitate.

Contra Iovinianum.

Math. xix.



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Hebr. iiii:

men be blowen with, by the strong bzeathe of his booke, then to  
 incense their heate, where by they shall declare the bishoplike cha-  
 rittie, the pastorall carefulnesse in folowing their patterne in pa-  
 storship, who bearyng with infirmities as a man, sciens infirmi-  
 tatem, beynge skillfull what infirmittie meante, rebuked the bothe  
 spirite of his disciples, sayng. Nescitis cuius spiritus estis. You  
 knowe not of what spirit ye are. Filius enim hominis non venit  
 ad perdendum animas hominum, sed ad seruandas. For the sonne  
 of man came not to deströle, but to saue the soules of menne. In  
 the meane season, how so euer God shall worke. Hunc cum ha-  
 beamus pontificem magnum, qui possit affici sensu infirmitatū  
 nostrarum, tentatum per omnia iuxta similitudinem absq; pec-  
 cato. Nam ex hoc qd contigit ipsum tentatum esse, potest & ijs  
 qui tentantur succurrere. Cum fiducia ad thronū gratiæ eius sta-  
 mus vt consequamur misericordiam, & gratiam inueniamus ad  
 oportuniū auxiliū. Cui sit oīs honor & imperiū. Amen.  
 Hence we haue such an high priest, as can bee moued with the  
 sense of our infirmities, and hath been tempted in all thynges in  
 like maner as wee, but yet without sinne (for, in as muche as it  
 came to passe that he was tempted, he also can helpe them that  
 are subiecte to temptations) we therefore boldly stande before  
 the throne of his grace, that we maye obtaine mercie, and finde  
 sauiour for helpe at the tyme of nede. Vnto whom bee all honour  
 and rule for euer. Amen.

¶ To the worshipfull lower house of Par-  
 liament, and studentes in lawe.

And you moste worshipfull Counsaillers, in the honourable  
 lower house of Parliamente, as all other professors, and stu-  
 dentes in Lawes of this noble Realme, expende with your sel-  
 ues, what becommeth your prudence and learning, your au-  
 thoritie committed vnto you in this case and matter, passed and  
 confirmed by you, with sadde and learned deliberation. Among  
 the Lacedemonians, when a case chaunced in their Common  
 wealthe, that the insolencie of the facte tended to the open viola-  
 tion of the maiestie of the Lawe, the poozer and weaker the per-  
 sons were, whom it touched to prosecute their right, the more  
 diligent

diligently and earnestly was it looked to, especially of such as  
 were set in counne and place to conserue lawes: whereby the mis-  
 chief of the example might be repelled, and the parties oppressed,  
 might be relieved. As it was taken and reputed a case publike,  
 so publicly was it promoted, for every man to lay to his hand  
 to helpe: whiche thing they did not so moche onely for preserva-  
 tion of Justice, whereby the glorie and fame of their Common  
 wealth might be enlarged, as for to auoide the rebuke of their  
 enemies, whiche might haue noted them of rebellious banter, if  
 they should seme light to make lawes, and lighter to reiect them,  
 or carelesse of them when they were once made. If ye succede in  
 counnes and places of such prudente and wise menne, whiche by  
 their greates labour and trauell, haue left to you a Common  
 wealth, stablished and fortified by lawes, whereby ye live in quiet  
 possession of your owne inheritaunces, ye knowe what ye owe  
 to your posteritie, euen no lesse then to render the like to them,  
 whiche ye haue receiued of your ancestors, whiche thing, if ye  
 delight to haue your Lawes wilfully deluded, and wilfully to bee  
 defeated, how can ye doe it? It was once demanded of Solon,  
 one of the seven notable wise menne of Grece, how it might bee  
 brought about, that verie little wrong and oppression, might be  
 practised in the Common wealth: *Plato* saith he, thus. If they  
 whiche bee not touched themselves, with iniurie against lawes,  
 bee as muche greened therewith, as they whiche suffer it, for he  
 whiche despiseth the Lawes, in hurtynge one priuate man of a  
 citie, doeth hurte the whole common wealth, as muche as lieth  
 in hym: but now (saith he) while we bee still and quiet at other  
 mennes harmes, or peraduenture reioyse at it, the lightnesse of  
 our myndes prouoketh ill men to bee bolder. *Ius* (saith *Cicero*)  
*cuiusmodi esse debet, quod neque inflecti gratia, neque perfringi poten-*  
*tia, neque adulterari pecunia debeat. Quod si non modo oppres-*  
*sus, sed etiam desertus, aut negligentius adseruatus erit, nihil*  
*est quod quisquam se habere certum, aut a patre acceptum, aut reli-*  
*ctum liberis arbitretur.* The lawe (saith *Cicero*) muste bee so  
 ordered, that it bee not released for fauour, neither boyned downe  
 by power, nor yet corrupted by money; for if it should bee not op-  
 pressed



pressed onely; but also cowardly forsaken, or yet more negligent-  
ly preferred, there should be nothyng that a man might compt  
ouer that he hath, or that he hath already receiued of his parentes,  
or made here after leas to his children. And how can any one  
member of the body so bee drawn out of ioynte, that the griefe  
should but reffe in it self alone, and not redownde to the distur-  
bance of the whole body? How can a cancer once bee set in any  
of the simplest partes thereof, and negligently looked vnto, that  
will not in processe of tyme, invade the whole and beste partes  
thereof? Can any one envious man, boze an hole in the shippes,  
(wherein we all be carried) of some particular displeasure, but to  
one in the company, and yet we not to cōpte our selues in any pe-  
rill? Can our next neighbours house be on fire, that parteth vs  
paradventure but the breadth of one thynne wall, and we with-  
out care of our owne? Will we lie still quiet in our beddes? And  
yet this I speake not as vphzendingly to your worshipfull  
wise domes, but as out of a free naturall harte, in loue towards  
our common countrey, putting to your consideration, that com-  
mon perill that may ensue, by humbleste, requestyng your  
wise domes to petuse this simple worke, whiche may geue you  
further occasion to consult with your selues, what ye shal thinke  
meete, as it may be to God his glory, honourable to the realme,  
worshipfull to your selues, and profitable to all our assuraunces.  
*ad loc. in consilio cum commissione ad the nassatall. and*  
*to him, standing and lying Subiectes of the realme.*

Among the earnest warnynges, that our sauour Christ left  
behinde him, to admonithe his electes to the worldes ende (good  
Christian reader) I reade none in my iudgemente, to bee had in  
more deepe remembrance, then suche, as when he blodeth vs  
betwene of false Prophetes, whiche come vnto vs in shewes clo-  
shing, being inwardlie raniшыng Wolves. Take heed saith  
he, and beware what and how ye heare. Take heed and beware  
of the Leauen of the Phariseis, whiche is hypocrisie. For there  
shall arise false Christs, and false Prophetes, and shall shewe  
miracles and wonders to deceiue, if it were possible, even the be-  
reyled. But take ye heed, behold I haue shewed you all thinges  
before.

a befoze. Of which graue and weightie admonitiōs of our sauior,  
the holie Apostle **S. Paule** was not forgetfull, to put vs still in  
remembraunce, as in his Epistle to the Collossians, sayng: **Collof.ii.**  
**Beware** lesse any manne come and spoile you, thzough **Philo-**  
**sophie**, and deceitfull vanitie, thzough the traditions of men,  
and ordinaunces of the woꝛlde, and not after **Chꝛist**. Let no man  
make you shoote at a wozꝛg marke, whiche after his owne ima-  
gination, walketh in the humblenesse and holines of Angels,  
in thynges whiche he neuer sawe, without cause puffed vp with  
his fleshy minde, and holdeth not the head. &c. **Thother Apostles** **ii. Peter.ii.**  
in their wꝛitynges, put vs likewise ofte in remembraunce of the **Iude.**  
like, and pꝛophecied infallible, that suche should come to trie the  
faith and constancte of chꝛistian people: And as thei tolde vs be-  
foze of their arisyng, so thei pꝛophecied certainly of their destruc-  
tion. The moze subtiltie the pꝛeswastion is cloked vnder coloure  
of auctoritie of high names, **Fathers**, **Counsailles** and **Canōs**,  
wonder of witte, miracle of learnyng, pꝛetence of Angelicall  
holinesse: the moze hede ought to be taken, lest suche as haue not  
their senses exercised in Goddes woꝛde, and grounded vpon the  
stable rocke of the same, by suche woꝛldlie tentations, beginne  
to be offended, and so their buldynges fall flatte downe.

The moze dangerous the harte is, that ensueth to vs of this  
deceipte, the moze studiously should we looke about vs, lesse vn-  
warely we be caught therewith: yea, the moze aduisedly we bee  
befoze warned, by no lesse monitour then the redeemer of our  
soules, the sonne of God, the wise dome of his father, and the oꝛ-  
ter we be putte in mynde by his Apostles, who in spirite knewe  
what would folow: the moze without excuse muste wee needes  
be, if we wil be wilfullie ledde blinde and deluded. To the en-  
tent therfoze, that either the wꝛiter of the late set foz the booke,  
against the lawfull marriages of **Pꝛiestes**, namyng hym self  
**Thomas Marten**, Doctoꝛ of the Ciuill Lawe, mase bee admoni-  
shed, how he hath againste all Ciuillie handeled hym self, in the  
greate outward shewe of his wꝛityng, wherby he mase in some  
other suche like labour, hereafter bee better aduised, how to pu-  
blishe his sodaine herbite, in matters of learnyng in controuer-



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He, to write more aduisedlie, then he shalbe proued to haue doen, a  
in this gale glorious prauyng booke: either to amende his fault,  
or to stande to the defence of that, whiche he hath written: or at  
the leste waie, if he haue determined in hym self, that he will not  
for curse harte (as God forbid) redresse his ouersight, or in a  
woollie respects, were lothe to lose the gaine and praise, that he  
supposeth to haue deserued, by this his greate trauell; at the han-  
des of a greate many in these daies, addre already for sunderie  
vncomely respectes, to his saied sentence and opinion: Yet at the  
leaste waie, that the indifferent learned reader, maie haue some  
notes and aduertisementes, to expende the substance of his rea-  
sons, and that the weaker reader be not flaundered and betrayed,  
with the subtiltie of his Philosophie: I haue thought it requisite  
to sette out a little taste of his saied booke, till some other hereaf-  
ter maie take in hande, more ripely and groundly to examine his  
processe particularly, to the full debatement of the truth, which  
as he pretendeth to wishe to haue the better hande: So I praise  
God, we maie all in one accord and Christian agreement, wishe  
it without hypocrisie, in sinceritie and veritie, to the glozy of God  
his maiestie, to the honourable and Godly contentation of the  
Kynge and Queenes highnes, to the comfort of their graces Ro-  
bles and Commons, and to the aduancement of pure and per-  
fecte chastitie in Cleargie, to the suppression of superstitious and  
carnall carelesse life, in filthinesse and vncleanesse of the same.  
And that thou maiest haue, gentle reader, some introduction to  
leade thee into his booke, I shall premitte a fewe notes, to summe  
the substance of his writing.

*¶ Summarie notes and obseruations, to admonishe  
the Reader of D. M. booke, as after in  
particularitie shalbe shewed.*

*¶ The first note.*

**M. Doctor**, in the allegation of his authours, blith violence  
in the translation of them, to hurte the sense, and misreporterb  
them, leauyng out that might open the trueth, and puttyng in-  
to the texte, that is not in the authour: Or els dyaweth and wre-  
steth them to other senses, then the authours did intende in so  
writing,

**A** writing, whiche is the common practise of the moste part of suche doctours, who foloweth one an other in false reportyng, and aduouchyng the aucthours: As this doctour foloweth blindly, the reporte and iudgement of Pighius, and one or twoo suche more, who were blinded them selues, and be leaders of the blinde.

*The seconde.*

**A**s he ascribeth to the procedyng preachers (soe he calleth them) suche saynges & assertions, as himself pleaseth to slander them with: so he maketh them to speake in suche sort, that it may be the easier soe hym to confute them, or els if the reason be good and strong, he passeth a waie with silence, and setteth a good countenance on it, and stealeth so a way priuilly.

*The thirde.*

**T**hirdlie, he putteth no difference betwixt mariage in a priest, and notorious adulterie, or incest. And what so euer any aucthor writeth against hoebome, he applieth the same against mariage, and maketh the aucthors so to speake vntreuely, and so applieth all his lawes and canons to priestes mariages, where in deede a great parte of them were made against priestes, that liued in adultery, and fornication without wines.

*The fourth.*

**T**hen in proceste of his booke he extendeth his witte to charge all married priestes without all exception, of heresie, lecherie, inceste and treason, to make them oblouse, and to endaunger them to the rulers and people: And useth no moderation to any of them all, but pronounceth depriuation to be the lesse that thei all deserue. And other whyles in hote zeale semeth to desire an vniuersall destruction of them. Sometyme notyng them by the multiplication of their children to pestre the realme, whereby the inhabitantes should bee in perill of hunger soe lacke of foode, as though the lande were not able to geue sustenance to suche increase.

*The ffir.*

**H**e in the perusing of the canons & lawes, euer seareth the rigor of the against married priestes, and euer willethe the self same. *Cal*



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nons to be reuiued for open fornicators in other priestes, nor for any other offence punishable, by deprivation and other paynes, so that he seemeth to giue them an immunitie, contrary to the old canons.

### The sixte.

We maie also note iustlie his inconstancie: for other whyles, to make for his purpose, he contendeth that the rules and traditions of the p[ri]matine churche, be of moske authoritie, and must be obeyed before all other ordinaunces. And at an other time, he will haue it stand for a ground, that the latter lawes and counsels, derogate the first, and so ought to waile in the discussement of this cause.

### The seueneth.

His probations and confutations whiche he bringeth in, be seldome out of god his worde, except it be contorted: but altogether of humaine authoritie, of wryters, doctors, canons, and decrees, and that commonly wher they write furthest distant from god his worde and other good wryters, and some tymes from themselves. And there vpon, he is here confuted and answered by the selfe same men in other places of their woorkes, and by other of like authoritie, for reason (as sainte Hierome saith) it is Quod ex verbo dei non habet auctoritatem, eadem facilitate reiiciatur qua probatur. That whiche hath not authoritie of the worde of god, may as easely be refuted, as receiued.

### The eight.

And in the meane tyme till this doctor can conciliate their saynges and wrytynges, either with the scriptures, or both with them selves: I aduise thee gentle reader to folowe the counsell of sainte Ciprian. Si in aliquo mutauerit & vacillauerit veritas, ad originem dominicam & euangelicam & apostolicam traditionem reuertamur, & inde surgat actus nostri ratio, vnde & ordo & origo surrexit. That is: If the truthe should be in doubt, or stagger in any matter, then lette vs returne to the Lordes originall, to that whiche is deliuered to vs by the euangelistes and apostles, and let the reason of our doynge rise thence, whence rose bothe order and originall. For as S. Hierome saith, Nec parentum

Super Mat.  
cap. xxiii.

Ad Pom-  
pilianum.

pompeian.

Super cap.  
ix. Hic.

rum nec maiorum error sequendus est, sed auctoritas scripturarū,  
& dei docentis imperium. We should not followe the oversight  
of our parentes, or yet of our elders, but the auctoritie of scrip-  
tures, and supzeme rule of god his doctrine. If euer it was neede-  
full and necessarie to resorte to Chrysostomes rule, writtyng vpon  
this place of Matthe we the xliij chapter. Tunc qui in iudea sunt,  
fugiant ad montes, then thet whiche be in iurie, let theim flee to  
the mountaines: it is more then necessarie now, perceauyng an-  
tichriste his hoolte, and armie of miennes Lawes, and Canons so  
faste mustre together, to deface and debell Chyriste his doctrine  
h and veritie: whiche notable discourse, good learned reader, I de-  
sire thee to reade, and to note the contentes. And if saint Augu-  
stine did any service to the Church of Chyrist, when he did write  
his notable booke de vnitatē Ecclesie, againste the Donatistes,  
who onely chalenged the catholike Church to be with them: so  
may he doe now moste profitable service against these apisthe ca-  
tholikes, that resemble sozlike the true catholiques in face onely,  
and els in neuer a parte beside.

*The ninth.*

Remember this also, good reader, that we doe not deny, but  
e that virginittie is an excellent vertue, and that pure chastitie and  
single life without hypocrisie, is more to be wished to priestes and  
ministers in the church, then is matrinonte, considering bothe  
states in them selues. But the question is, whether to them that  
cannot containe, mariage were not more mete to be graunted:  
And whether a priest in chaste matrinonte, maie not do the office  
of a priest, as the scripture requireth of hym?

*The tenth.*

Knowe this, that howsoeuer chastitie is annered or depen-  
dyng vpon the ordze of priesthode: yet it is meerly and intierly by  
the constitution of the church, and by positive lawe, dispētable.  
And moreoouer it is to be iustified, that secular priestes of En-  
glande be no botaries, nether in their orderyng any vowe inloy-  
ned them, nor required at their handes, nor thet makyng any  
sache vowe, as by the Englishe pōtificall is to be proued, and as  
in open conuocation was exactly so debated, concluded, and sub-

C. liij.

scribed.



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scribed, by the handes of them that were present, and so presented to the whole Parliament house.

*The eleuenth.*

Compende furthermore, that we be not ignorant, but that the first counsels and canons for the moste part, geue no libertie to a priest or a Bishoppe once consecrated, to marry: And that the latter counsels forbidde a priest, married before his orders, to kepe companie with his wife: And that the authours of the Latten Church, require suche ministers in the moste part of their writings. But then againe, it muste be considered that the same Counsels and writers, require a chaste clergie in deede, and maketh moze grievous paynes of suche priestes whiche abuse other mennes wives, and maidens, then upon those priestes that haue their owne wives and ble them. And if the saied authours had perceiued the experience of these latter daies, thei would not so rigorously haue forced suche lawes, but rather mitigated the, as diuers of them did in suche cases, as shalbe declared.

*The twelfth.*

Right so, we do not deme, but that vowes aduisedly made to god with suche circumstances as the old fathers require in a vow, be to be obserued, and that it is not lawfull for anie man of his owne hedde to breake suche vowes, and that thei offend god that rashely breake them. But whether suche vowes be vndispensable by mans authoritie, and whether vowes, suche as haue been moste commonly of late made of votaries, binde them to the performance yea or no: And if either of these vowes bee relinquished, whether matrimonie succeeding, is to bee dissolved againe to the perill of breakyng gods commaundemente, for the obseruation of mannes traditions: These notes aforesaid, bee to be discussed and considered.

*An exposition with certaine of the Clergie.*

Here I might cease of further exciting any other states of the common wealthe, to the consideration of equitie, and moderation in this cause, if I feared not, that the rest of the Clergie, as yet vnspoken to, would be grieued to be passed ouer in silence, as either neglected or contempned by whose importunitie (as the

common

A common opinion goeth) oꝛ foꝛ whose gratification; as the deu-  
 flon of the common spoile, declareth at the eye: This sharpe sens-  
 ritle is exercised, and rigorous extremitie erected, in the maner  
 of the late depꝛiuations, although foꝛ my parte I can not, noꝛ  
 will not comprehend all the whole Clergie, vnder one note in  
 this matter: beyng perswaded with my self, that thei male bee  
 considered in triplici differentia; that is, to bee of thꝛee sortes.  
 Some foꝛ the brotherly pitie that is eꝛpted in theim, to bee onely  
 spoken to, but with interpellation, with many foꝛ want of indis-  
 ferente affection, to bee expostulated with, but the moſte parte foꝛ  
 spitefully extreme, and cruell in their tragicall doyngeſ, deser-  
 uynge neither gentle interpellation, noꝛ frendly expostulation,  
 but plaine accusation, and manifest condemnation. And though  
 I male be moued in myne owne persone, with the vnwoꝛthines  
 of suche doyngeſ, conſiderynge the caſe, as a cauſe of trueth, and  
 a cauſe publike, touchynge all men in the Common wealthe, I  
 truſte to expende the matter, yet truly in it ſelf, as well to winne  
 the moꝛe credite of them, to whom I ſhall ſpeake, as alſo to moue  
 the parties in heuineſſe, to quiete, and to reduce theim to a moꝛe  
 reaſonable temperaunce in them ſelues, not to be greened with  
 the whole, foꝛ the vnreaſonablenes of a parte of the whole.

And as I muſt in this my ſortynge, deſire them whiche be ad-  
 uanced, oꝛ male bee, by the depꝛeſſion of their bzethzen, to take  
 indifferently that, whiche I ſhall ſpeake conſuleſly, either here  
 in this my appellacion vnto them, oꝛ in the bodie of the booke fo-  
 lowynge, diſtributynge the waight and charge of my woꝛdes, vpon  
 the ſaid thꝛee ſortes of the Clergie, as of congruence thei  
 male bee ſeen woꝛthie: ſo muſte I alſo entreate hoſ fratres meoſ  
 lugentes, that is, theſe my mournynge bzethzen, thus bereued  
 from their ſpirituall chyldzen, baſely hearyng paruuloſ ſuoſ pe-  
 rentes panem, & non ſit qui frangeret eiſ: that is, their little ones  
 crawping foꝛ breade, where no man is founde to bꝛeake it vnto  
 them, I ſale, I muſt request of them, not to be offended with me,  
 though that I doe not entreate their cauſe moꝛe ſharply, and  
 egarly then I doe. Foꝛ as I doe knowe, that to theſe perſoneſ,  
 miſerica in luctu ſit importuna narratio, miſerica in mournynge, is  
 paſſima



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passyme out of tyme : so the other maie chaunce to iudge moze  
 lightly of the weight of the cause, beyng so easely without galle  
 examined, whereby peradventure it shall leave obtusiores acu-  
 leos, moze blante prickes in your myndes whom it doeth con-  
 cerne. But lette them bothe yet remember, q̄ aliquando etiam  
 holitor valde oportuna loquutus est : that sometyne the pooze  
 herbe seller, hath spoke well to the purpose. How soener it shalbe  
 reputed, my minde was to doe god in the cause, whiche I take to  
 be gods, and the common wealthes, without exasperating either  
 parties, the one with to muche anger, the other with to muche  
 heavinesse. My desire is, that thei who bee greued in deede, and  
 feele the smarte, maie retourne home into their hartes, and sale  
 humbly to almightie God: Omnia quecunq; fecisti nobis o do-  
 mine in vero iudicio fecisti, quia peccauimus & recessimus a te.  
 Whatsoener thou hast doen vnto vs, O lozde, accordyng to thy  
 right iudgemente haste thou doen all vnto vs, because we haue  
 sinned, and departed from thee. Not yet so muche for conscience  
 in the facte it self, as for some euill circumstance, p̄cedyng or  
 folowynge the facte, partly knowen to God in the secreete of their  
 hartes, partly perceined to the eyes of the woꝛlde, in their offen-  
 dyng. And yet notwithstanding, vpon their meeke repentaunce, &  
 to accompt them selues inter (secundum deum) lugentes, quibus  
 tandem retribuetur consolatio. Emōgest those, who (in the feare  
 of God) doe mourne, who at the length shall receiue comforte.  
 So againe would I wishe, that suche as for the successe that is  
 growen to them, by this alteration, where others be cutte of, and  
 thei grafted in, and so might be inter secundum mundum riden-  
 tes, qui iam gaudent & exultent, emongest them that after the  
 woꝛlde doe laugh; who now reioyce and triumphe, that yet, ne  
 efferantur animo, sed timeant: potest enim deus denuo inserere  
 illos, that thei be not puffed vp, but feare rather, for God can plāte  
 them in againe: that thei take heede, Ne corda eorum grauentur  
 crapula & ebrietate, & curis huius mundi; that their hartes bee  
 not overcome with surfettyng and djonkennes, and the cares of  
 this woꝛlde. And againe, euen so to confesse to God in their har-  
 tes, q̄ non propter mundiciem manuum suarum, propter aequi-  
 tatem

ii. Cor. vii.

Luke. xxi.

q̄tatem cordium suorum, hæc contigerunt illis, sed expendant, q̄  
iudicium domini inscrutabile sit. Imo timeant potius, ne verum  
in illis aliquando possit videri: propter dolos posuisti eis, & de-  
iecisti eos dum alleuarentur. That these thynges happened vnto  
them, for the cleauesse of their owne handes, or the bygghtnes  
of their owne hartes, but rather let the consider diligently, that  
the iudgement of the lorde is vnsearcheable, yea, let them rather  
feare, leaste that mase truely bee verified vpon them: For their  
craftie dealynges, hast thou made an ende of the, and tobyllest thei  
were in the waie to prosperitie and honoz, thou didst cleane ouer-  
throwe them. And if thei will for their further contemplation,  
thei mase reade out the whole Psalme. And yet againe, not so to  
beholde their chaunce, as it is by auarozitie fallen vnto them, to  
be p̄oude of their possession: but rather to turne their meditation  
to expende their consciences by what meanes & mediations thei  
be crepte into their roumes, to make Chyiste a good answer. A-  
mice, quomodo huc intrasti? Frende, hoku camest thou in hither?  
And againe, let them consider what purposes and intendemen-  
tes bee in their heartes, to doe their offices, to walke, in what  
saith, in what charitie: that at the laste thei make their finall an-  
swere good, when God shall call them to an accompt, with redde-  
rationem villicationis tue, render an accompte of thy Steward-  
ship: yea, let bothe the parties (as we all ought) haue this depely  
in remembraunce, q̄ mundus transit & concupiscentia eius, that  
the worlde passeth auaie, and the luste thereof. Vt qui gaudent,  
sint tanqua qui non gaudeant: & qui plorant, sint tanqua qui non  
plorant, preterit eni figura huius mudi. That thei tobych reioyce,  
be as though thei reioyced not: and thei that lamente, as though  
thei lamented not, for the fashon of this worlde flecteth auaie.  
And here I p̄testesse befoze God, to all the realme, my mynde is  
not to haue any one man to misconceiue ought of the highest  
authorities in this matter. I would wishe for your owne sakes,  
that some other could so well bee discharged, I meane some cer-  
taine, as well of the Late see, as of the Clergie: Qui in hoc nego-  
tio suum penitus negotium agunt: quæ sua sunt querunt, nō quæ  
Iesu Christi, non quæ ecclesiar, non principis, non regni. That is,  
D. J. who

Psal. lxxii.

ndt

Math. xxii.

Luke. xvi.

i. Ihon. ii.

i. Cor. vii.

Phil. ii.



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M. Richard  
Withes.  
M. Bradford.  
Nicholas  
Bullingham  
Doctor May.  
A greate  
number.  
D. Bonnet.  
D. Taylor.  
D. Parker.

Polidorus.

who in this matter, handle their owne businesse, seeking their  
owne gaine, not Iesus Christes, not the Churches, not the prin-  
ces, not the Realmes. And I appraile here to diuerse spirituall  
ministers, and to all their adherentes and instigators, of whom  
some be bothe iudges and parties, and the thyng iudged, wonne  
to them selves, where thei seeme to haue it muche for their de-  
fence, that there hath been no examples, that euer p'ssles may-  
ried, after order. What example haue thei in stories befoze time,  
that depziuations haue been thus handeled, befoze our daies? I  
will not speake of particular cases, where some men haue been  
depziued neuer conuicted, no, neuer called. Some called that were  
falle locked in prison, and yet neuerthelesse depziued immediat-  
ly. Some depziued without the case of marriage after their or-  
der. Some induced to resigne, vpon promise of pension, and the  
promise as yet neuer performed. Some so depziued, that thei  
were spoiled of their wages, for the whiche thei serued the halfe  
yere befoze, and not tenne daies befoze the receipte, sequestred  
from it. Some p'sented from the halfe yeres receipte, after char-  
ges of tenthes and subsidie paid: and yet not depziued sixe wee-  
kes after. Some depziued of their receipte, somewhat afoze the  
date, with the whiche, their fructes to the Queenes Patente  
should bee contented: and some yet in the like case chargeable  
here after (as I heare saie) if the Queenes mercifull grace be not  
informed thereof by mediation of some charitable sollicitour.  
But I saie without the compasse of all suche particular cases,  
what example haue thei in tymes past, that their owne lawes,  
haue been thus executed, depziuations so speedie, so headely,  
without waeyng, without election offered to be executed? It is  
read, that Pope Pelagius the second, made this offer to the Sub-  
deacons: that either thei should put a waie their wnes, or els if  
thei would retaine theim still, to forgoe their benefices. And  
for that thei thought neither nother reasonable, and would not  
agree to suche condition: the saied Pope in his anger, commaun-  
ded by decree, that thei should bee dinorled from thei wnes, as  
Polidore writeth. Exemplo post homines natos importunissi-  
mo. An example saith he, mooste insolent and damnable, that  
euer

**a** euer was seen since the firste man was borne. Whiche decree  
 Gregorie the firste, nerie immediately followynge, thought to be  
 very unreasonable, and contrary to Christs precept, and there-  
 fore did exiles release it. We reade in our Chronicles, and re-  
 cordes of Englishe proceedinges, how that Punkshe Archebi-  
 shop Dunston, thundered out yet neuer so boisterously, nor light-  
 ned so terrible, to depriue the married secular Priestes in Win-  
 chester, Worcester, Elye, and suche other places, that he proceeded  
 straight to depriuation without conditions and respites offered, or  
 without forme of iudgement graunted, though he had King Ed-  
**b** gar at those daies, in neuer so muche awe to doe what he liked.  
 And for redemption of his penance, for a little wantonnesse,  
 made hym to stablish no more but seven and fourtie Abbeies,  
 with further promise to make theim vp to the number of fiftie,  
 to counteruaile cleane remission of the pite of Iubilee, howe  
 able soeuer he was, to keepe hym seven yeres from his Coro-  
 nation, as Fabian writeth, yet he restrained his abilitie in this  
 case of the Priestes, how saue so euer he was to bring in his  
 Monkes in their places. For, we reade in a verie ancient writ-  
 ten storie, that in his firste summonynges to suche priestes, bothe  
**c** awarded by particuler citations, as also ordered in sinodall con-  
 ference, he used these verie wordes. Aut canonice (inquit) est vi-  
 uendum, aut de ecclesijs exeundum. Either (saith hee) muste ye  
 line accordyng to the canons, or els must ye go out of your chur-  
 ches. And then it followeth in the storie. Ex quo factum est, vt  
 complurimi ecclesiarum clerici, dum contemnerent proposita  
 conditione corrigi, auctoritate pontificis sunt expulsi, & mo-  
 nachi introducti. Wherupon folowed, that, for that the clarkes  
 of verie many churches refused, with that offered condition to be  
 reformed, by authority of the Bishoppe thei were expelled and  
**d** Monkes there entered. That is to saie, as in Fabians chronicle,  
 euill Priestes excludet and worse Monkes receaued. When this  
 was thus in doyng, the matter was presented to the King & his  
 Nobles, on the behalf of the Priestes, suing by supplication, that  
 their matter might be heard. It foloweth in the storie. Dunsta-  
 nus itaq; hijs que rationabiliter postulabantur, contraire nolens

*Dunstanus qua-  
 si rex & regis  
 imperator, est  
 effectus. &c.*

*Septennium ei  
 penitentiam i  
 dixit, vt in to-  
 to hoc spatio co-  
 ronæ regni non  
 gestaret.*

*Antoninus in  
 cronica parte 2  
 titulo. 16. ca. 6.  
 pag. 3. &c.*



## The Preface.

*Ex veteri hi-  
storia Eliensis  
ecclesie, & ex  
Antonino. Et  
Ioannes Cap-  
grau in vita  
Dunstan.*

coacto concilio, vintonia venit. Vbi ex sententia totius concilij  
de aduersarijs victoriam cepit. Intererat tantę controuersię, Bri-  
thnodus sanctę Eliensis ecclesie primus abbas, cū cetera religio-  
sorum turba, auxilium de celo, non de terra, a deo, non ab homi-  
nibus prestolabantur. Cumq; inimici domini, ex iure nihil sibi  
superesse conspicerent, vsi auxilio regis & principum, ad preces  
se conuertunt, quibus ipsum flagitant quatenus introuisa per-  
sonę de ecclesijs expellantur, expulse restituantur. Dubitatę igitur  
viro dei, nullūq; ad rogata responsum porrigente, res mira &  
seculis inaudita cōtigit: Ecce corporis dñi forma ex lapide incisa  
vexillo crucis ifixa, atq; i editiore domus parte locata, humanos  
exprimens modos, oīm voces compescuit dicens. Absit hoc vt  
fiat, Absit hoc vt fiat, iudicatis bene, mutaretis non bene. Ad  
quam vocem rex omnesq; maiores fere vsq; ad halationem spiri-  
tus perterriti, clamore pariter & dei laudatione arē complēt. &c.  
That is to saie, Dunstan therefore, not minding to goe againste  
this petition, whiche was so reasonable requested, gathered a  
Councell, and came to Winchester, where he had the victorie of  
the aduersaries, by the iudgement of the whole Councell. At the  
debatement of whiche greate controuersie, Brihnodus the firste  
Abbotte of Elie, was presente with all the other multitude of  
Monkes, and waited and looked for helpe from heauen, and not  
from the yearth, from God, and not of man. And when the ene-  
mies of God, perceiued that there remained nothing to them of  
right, hauing the helpe of the kyng and his Nobles, thei fell to  
supplication, wherein thei besought the Bishop, that the perso-  
nes receiued in, might bee expelled out of their Churches, and  
that thei whiche were expelled, might bee restored. While this  
man of God was doubting, and musing in hym self, and gaue  
no answer to the said request: a miruetous matter chaunced,  
that was neuer heard of before, will ye see: The soyme of Image  
of Christes bodie, graven in stone, and nailed on a crosse, set vp  
in somewhat an higher parte of the house, expressed the voice of  
man, and putte them all to silence, that were present, and saied:  
God forbode that this should bee doen, God forbode that this  
should bee doen: ye haue iudged well, ye should doe ill to change

at it. At whiche voice, the kyng and all the aunciente men there, were afraied almoste to death, and thereupon made the house to ryng, by their loude shoutyng, and pzaisyng of G D. By this meanes (writeth Polidore) the Monkes retained the vniuste possession, by the helpe of God, or rather (saith he) by the helpe of man, and the Priestes put backe for that time. But yet thus was not the matter ended. An other Councell was holden at Winchester, and an other miracle there wrought, that is: the popes bzake, and the plaunchers fell doune sodainlie, while the matter was in examination. But holie Dunstane and all his friendes escaped well enough: but verie many of the residue there slaine by that miracle. This was doen about the yere of our Lorde, eight hundred fiftie nine. Thus the Priestes loste their Churches, but yet kepte still their wines, till very the firste his daies after the Conqueste. Whereupon is coumpted in Fabian, that Priestes had wines in Englande, by the space of a thousande yeres and odde, after Christs incarnatio. But then Monkes wer in suche estimation, that Odo being Bishoppe of Winchester, and elected Archbishoppe of Canterburie, to take that see the more holie, professed hymself firste a Monke, as in Polycronicon is rehearsed lib. vi. where Trevisa the translator, reproveth that sonde superstition, seyng that neither Christe, neither his Apostles were Monkes or Friars, saith he. Yea, wee reade in Roze, that Ihon the. xij. Pope of Rome, graunted a decree, at the request of kyng Edgar, and by the instigation of the foresaid three Monkish Bishoppes, vidz, Dunstan, Ethelwolde, & Oswald, that no secular Priest should be eligible to these sees, but onely professed Monkes, as by his decree appeareth. Thus we see in Roze, that Dunstan, with the helpe and assistance of his twoo stwoorne bzothzen, Ethelwolde Bishop of Winchester, and Oswald Bishop of Worcester, all three verie Monkes, and therefore favoured the multiplication of Monkes, did put it yet to the choise of the Priestes, whether thei would forsake their wines, or their benefices: And also were contented to haue it reasoned, in presence of the kyng and his nobles. And for no want of good matter, were wrought two notable miracles, to put it quite out

Lib. vi.

and were  
never for  
given gene  
rally,



## The Preface.

of doubt. Beside all this, the stories make no mention of any separation, that was made at that tyme: for Priestes had wives til Anselmus daies, as is aforesaid, who was Archebishop of Canterburie, eight score yeres after: Of whose doynges Polidore writeth thus. Sed illud in primis non magis iuste quam pie egit, quod aliquos de religione male meritos, aut contra fas iusque sacerdotia consequutos partim desecrandos, partim ipsis sacerdotiis privandos decrevit. Verum cum bonam illorum partem postea poenituisse misericordia motus, pari studio apud pontificem remegit, ut ad pristinam dignitatem rite restituti fuerint. that is. But this with the firste did the saied Anselme, bothe iustly and godly: that though he had decreed some certain, whiche had plaied enill partes in Religion, or that had gotten their benefices againste bothe lawe and right, some to be degraded, some to be depriued: yet when a greate number of them did repente them, afterwarde he was moued with merete, and laboured diligently to the bishop of Rome, that thei should bee restored again to their former roumes and dignities. We reade furthermore by the record of Nauclerus storie writter, that whē that nicromancer Hildebrand, called Gregorie the viij. as heauy as he was, & as extreme as he is reported to be, did after long deliberation, put it enen to the election and chosse of the priestes, whether thei would chosc. And how many yeres soeuer he was vpon Tharchebishop of Nogunze to execute his commaundement, yet perceiuyng saith Nauclerus how long that custome had preuailed for priestes to liue with their wives: he vsed suche moderation to geue them half a yere respite to aduise them selues, yea, a whole yere to waigh the matter, before he would requyre of the, what thei would chosc of this offer made vnto the. But in theende, as Mattheus Parisiensis writeth. Anno dñi. 1074. Sacerdotes vxoratos a diuino officio amouit, nouo exēplo & ut multis visum est inconsiderato preiudicio, contra sanctorū patrū sententiam, & ut validius vxoratos sacerdotes puniat, laicis interdixit ne missas eorū audirent, decimas etiā debitas, igne iussit concremari, that is: he remoued married priestes from ministratiō, vsing therein a strange exāple, & as many thought an inconsiderate preiudice, against the iudgemente of holy fathers

Nauclerus.

thers: and furthermore, for that he would vse moze rigour against  
 married priestes, he forbade that any laie man should heare their  
 masses: and decreed also, that their tithes due vnto them, should  
 be set on fire, charitable you may be sure. Of whiche holy father  
 although D. Warten in his booke, speaketh muche goodnes by the  
 witnessse of Platina: yet Sigibert, a flozie writer, sheweth his hol-  
 nes full out: And one Beno, which was a Cardinall, in this said  
 hope his daies, and therfore, a moze trustie witnessse for his eyes,  
 then Platina for his eares, who folowed a good while after, recoz-  
 deth how prodigious a man he was, in his wilfull doynges, all  
 the tyme of his life, how spitefully he entreated Hery the Emperour  
 the .iiij. of that name. This matter Chauncelour with your offi-  
 cers, and Councelers, ye see what examples the Priestes haue  
 for the maner how they haue been obeyed before times, whē their  
 predecessours had not half so good lawe besides gods lawe, nor  
 so cleare light as the haue at these daies. Upon contemplation  
 of your doynges so farre repugnaunt, whether I might vse in-  
 terpellation, expostulation, or accusation: I leaue it to your owne  
 iudgement. I haue made the matour, let other men make the mi-  
 nor, and let your owne consciences conclude by the argumente.  
 But what shall I saie: Shall I saie as Barnard (saith) facitis hec  
 quia potestis: sed vtrum etiam debeatis questio est. Shall I saie  
 also with hym: Ad honorem quibusq; suum, gradumq; conser-  
 uandum positi estis, non inuidendum, ye do this saith he, because  
 your power serueth to doe it, but whether you should doe it, there  
 is the question. We bee placed in your offices to conserue euery  
 man in his honour and degree, not to enuie them thereof. But  
 this I muste saie, for discharge of my conscience, yet I speake it  
 to no person by name, but to the walle, that where ye haue lear-  
 ned at Grammer schoole, a verse comprehendynge foure kindes  
 of enormities, whiche crieth to God for vengeance. And exam-  
 ples we haue, how that the voice of euery one, singularly by the  
 felnes, hath entered into the eares of the Lorde of Saboth.  
 Clamitat ad dominum vox sanguinis, vox Sodomorum:  
 Vox oppressorum, merces detenta laborum.  
 The verse is so terrible, I list not to rime it.

Sigibert.  
 Beno.

*Ad Eugenium*

The



## The Preface.

Ecc. xxxiii

Gene. xviii

Ecc. xxxv.

The voice of blond, the voice of Sodomites, the voice of the oppressed, and the voice of detained hter: how will it prouoke God, when all these voices bee ioyned together? Ecclesiasticus saith, Panis egentium vita pauperum est, qui defraudat eum homo sanguinis est. The bread of the needie, is the life of the poore, he whiche defraudeth hym of it, is a bloudie man. And further, he that bereaueth a man of his bread deserued by his sweat, is as a man that slaieth his neighbour. And againe, the crye of the Sodomites and Gomozeans is multiplied, and their synne is ouermuche increased. The Lorde will not despise the prayers of the fatherlesse, nor yet the widowe, when her sigh onely speaketh vnto hym. If you would call to minde, what miserie is like to followe of these doynges, as well in respecte of the pouertie of the parties, what muste bee practised for liuyng sake, as also in their chastitie like to ensue, while suche as were broughte into the state, peradventure for lecherie, and now goe out againe for conetonsnesse, and how for extremitie of liuyng, some pretende a separation, and yet some tyme taketh either of theim the nexte at hande, till oportunitie serueth them selues. Some hauyng in deede a leude repentaunce of their owne choosyng, and haue thereby againe with good will, and lesse charge, an olde recourse to thre or foure of other menues. And some that for reteinyng still their newe fruited benefices, and fauourable allotted liminges, though by their olde wiues, thei male haue newe children, yet shall not dare suffer any suche to come to lighte I saie, and name them their olde wiues. For though some of you be so bold to warraunte those women, that thei male choole newe husbandes, yet the wiser sorte doubteth to geue them that libertie, These matters I saie considered, if ye had hartes of ciuile men, or consciences of Christian men, ye would not thus ease suche inconueniencies of mariages as thei bee, with so many vnspokeable mischiefes and abominations, to winne the beste Bishoprikes in Englande: for whiche thynges sake, God vndoubtedly must be prouoked to polwe downe his wraath, come when it will, and light where it shall. Wher was your remembraunce, O fathers and brethren, to forget that godlie rule of that wor-  
thy

at this Bishoppe Ambrose, written to you that bee Divines in his  
wozkes: repeated to you that he pzoessors of law in your decrees

Iudicet ille, qui ad pronuntiandū nullo odio, nulla offensione,  
nulla leuitate ducatur. Bonus iudex nihil ex arbitrio suo facit,  
& proposito domesticæ voluntatis, sed iuxta leges & iura pro-  
nunciat, statutis iuris obtemperat, non indulget propriæ volun-  
tati, nihil preparatum & mediatum de domo defert, sed sicut au-  
diuit, ita iudicat, & sicut se habet natura, decernit. Obsequitur le-  
gibus, non aduersatur, examinat causę merita, non mutat. Lette  
hym be a Judge, that is ledde with no hatred to geue sentence,  
b with no offence, with no lightnes. A good Judge doeth nothyng  
after his owne will, noz after his owne mynde: but in geuyng  
sentence, soloweth the Lawes and Statutes, he submitteth his  
owne iudgemente, to the decrees of Lawe, he yeldeth nothyng  
to his owne pziuate affection, he carieth neuer out of his house,  
any determinate iudgement, deuised and appointed of hym self  
befoze hande, but as he heareth, so he iudgeth, and as the nature  
of the matter is, so he geueth sentence: he soloweth the lawe, and  
is not against it: he trieth what the cause deserueth, and he doth  
not chaunge it. But if ye had rather heare the sounde, out of  
c Rome Church, then out of Mediolan Church, heare what Leo  
Bishoppe there, speaketh.

Ambro sup  
psal. c xviii.  
3 q 8.  
Iudicet,

Dist. 45. licet.

Licet nonnunquam accidant quę in sacerdotalibus sint, repres-  
hendenda personis, plus tamen erga corrigendos agat beneuo-  
lencia quam seueritas, plus exhortatio quam comminatio, plus  
charitas quam potestas. Sed ab ijs qui quę sua sunt quarunt,  
non quę Iesu Christi, facile ab hac lege disceditur: & dum domi-  
nari magis quam consulere subditis placet, honor inflat superbi-  
am, & quod prouisum est ad concordiam, tendit ad noxam. Al-  
though there chaunce many times, thynges wo:thie of blame in  
d the persones of the pziesres, yet let humanitie rather be ministe-  
red in their co:rection, then seueritie: exhortation, rather then co-  
mination: charitie, rather then anabozitie: but of suche as seeke  
their owne, and not Iesus Christ, this lawe and Canon is light-  
ly transgressed. For while it better deliteth theim, to bee sterne  
lordes ouer their subiectes, then frendlie counsaillours, their bo-

C. j.

nour



## The Preface.

*In moralibus.*

nour puffeth them vp into pride, so that, that thyng whiche was  
 prouided for a quiete, is touned to a mischief. And Eleutherius  
 Pope, cuius ope Lucius rex Britannia factus est Cristianus, de-  
 creuit iter cetera, neminem de suo gradu deici debere, nisi accu-  
 satus reus criminis conuinceretur: exemplo seruatoris, qui erro-  
 re Iudae licet rei, nondum tamen conuicti, ita a quo animo tulit,  
 vt quicquid interim egisset pro dignitate apostolatus, ratum fir-  
 mumq; manserit: Prohibuit etiam ne absente eo quem accusator  
 reum facit, vlla in causa decerneretur. Hanc sententiam Damasus  
 Papa confirmauit. Platina. Martinus in Chronicis. That is. Eleu-  
 therius Pope, by whose meanes Lucius kyng of Brittain became  
 Chrestened, he decreed among other thynges, that no man should  
 be put from his degree, vnlesse vpon his accusation, he were con-  
 uinced to be guiltie: folowing therein the example of our sauiour,  
 who with so milde a mynde, bare with the wickednes of Judas,  
 who was guiltie, so long as he was not conuict, that whatsoeuer  
 he did in the meane season, agreable with the dignitie of his Apo-  
 stleshippe, it stode firme and sure. Yes, that Pope also forbadde,  
 that in the absence of hym, whom the accuser would impeche to  
 be guiltie, there should no sentence of iudgement be given in any  
 matter. The same sayng hath Damasus the Pope confirmed. e  
 Platina. Martinus i Chronicis. Where vpon chargeth Gregorie,  
 that all Ecclesiasticall matters bee the more diligently and care-  
 fully considered, after long pprooes and examinations, that there-  
 by through the spirite of charitie and peace, all matter of flaun-  
 der, all presumption of enuious men, and all oppression of our  
 pooze brethren, be expelled out of the Church. And as no man of  
 the brotherhod would be glad, to be prejudiced by the iudgement  
 of other: euen so let not hymself rashely doe to an other, that he  
 would not haue doen to hym self. That sentence (saith Calixt)  
 whiche excludeth mercie. I require you brethren, neither to stand  
 to it, nor yet once touchsaft to heare it, but flee from it: for mer-  
 cie is to be preferred, befoze all sacrifices and oblations. Wh (saith  
 Cicero) satis est homines imprudentia lapsos non erigere, vrgeri  
 vero iacentes aut precipitantes impellere, certe est inhumanum.  
 Sed illudere etiam quos afflixeris, extrema improbitatis linea est.

*Dist. 50. ponde*

**I**t is enough not to lifte vp the, whiche for lacke of taking hede,  
haue caught a faule, but to thzuſte forwarde theim that runne  
headlong, and to treade vnder foote theim that are downe, that  
is ſurely muche vncurteſie: but to ſkoꝛne them alſo, whom thou  
haſte grenouſlie harmed, that without all peraduenture, is the  
greateſt villanie that can bee. And yet, let all this be ſpoken and  
meante, not as chargyng all that haue been erecutours of this  
ſentence by office, that thei all without exception, ſhould procede  
in extremitie of will and indignation: For euen among the hath  
there been compaſſion perceiued, as farre as the pretence of their  
b commiſſion would beare them. **W**ho remembryng them ſelues  
to beare about a bodie of like mettall, and ſubiecte to lawe, haue  
aduerſified them ſelues, to expend the cauſe of other pꝛeſſed with  
lawe, without extremitie ſought of their owne hande: of whom  
no leſſe hope is conceiued, but that as tyme and place will ſerue  
theim, thei will in ſpiritu charitatis, in a charitable ſpirite, bee  
myndfull to reſſeſſe the rage of others, and to be ſollicitours to  
ſaue, and not to deſtroye. Euen in like maner muſt charitie com-  
pell men, not to iudge euill of many others of the Clergie beſide:  
aſwell for their indifferencie, as alſo for their continencie, who by  
c the ſecrete gift of Gods grace, whiche, in occulta interrogatione  
tentationis, i. in ſecrete diſcuſſion of their temptation, (as **S.**  
**Augustine** wꝛiteth) is perceiued in theim ſelues, and by further  
aſſiſtance of the ſaid grace, neede not that remedie, that other  
were of conſcience compelled to reſort to: to which kinde of men  
no worſe ſhal bee ſaid of me at this tyme, but that thei gloꝛifie  
God, in the thankfull uſe of their giſte, that thei diſpiſe not the  
poore Publicans, confeſſyng their infirmities. Nam vnusquisq;  
propriū donū habet a deo, alius quidam ſic, alius autem ſic. For  
euery man hath a peculiar giſt geuen vnto him of God, ſome af-  
d ter one ſorte, ſome after an other. And as the ſaid **S. Augustine**  
ſaith. Qua equitate ille faciat alios ſic, alios autē ſic, homini noſſe  
aut impoſſibile, aut omnino difficile eſt: & fortasſe ideo latet, vt  
plus timeatur, & minus ſuperbiatur. **W**ith what byꝛight indiffe-  
rencie God hath endued ſome men, to be of this ſorte, and ſome  
of an other, that is, either altogether impoſſible to bee known

De virgin.  
Capi. xliii.

Cap. xl.

C. y. of



## The Preface.

Aug. de vir-  
gin.

In pastora-  
parte,  
iii Ca. xxix

Aug. in  
Psal. 75.

Chri. i. Co.  
vii.

of man, or els beise harde: and perhaps it is therefore hidde, that a  
men the moze stands in awe, and lesse bee puffed bp with pride:  
And that thei heare againe what he admonisheth. Sēctatores &  
sectatrices perpetue continencie & sacre virginittis admono, vt  
bonum suum ita preferant nuptiis, ne malum iudicent nupti-  
as: neq; fallaciter sed plane veraciter ab apostolo dictū nouerint,  
qui dat nuptum bene facit, qui non dat, melius facit: & si accepe-  
ris vxorem non peccasti, & si nupserit virgo, non peccauit. I ad-  
monishe them that bee continuall solowers of continencie, and  
holie virginittie, bothe men and womē, that thei so pferre theire  
good state vnto mariage, that thei iudge not mariage to be euil:  
and that thei knowe so2 a trueth, that the Apostle spake vnfa-  
nedlie, and not deceiptfullie, when he said: He that bestoweth his  
virgine in mariage doeth well, but he that doeth not bestowe  
it, doeth better: And if thou take a wife, thou offendest not: and  
if a virgine marie, she synneth not. And with sainste Gregorie,  
Ita preeminere virginittatem coniungio sciant, vt tamen se su-  
per coniuges non extollant, quatenus dum & virginittatem pre-  
ferunt, & se postponunt, & illud non deserant, quod melius esse  
estimant & se custodiant, quo se inaniter non extollant, & ne su-  
perioris ordinis celsitudine, se ceteris preferant, cum ab inferio-  
ribus quanta se melius agantur, non ignorant. What thei male  
knowe, how virginittie doeth so excell mariage, that yet thei doe  
not extoll theim selues aboue the married: so that while thei pre-  
ferre virginittie, and bace them selues, thei neither so2 sake that  
whiche thei esteeme to be better, and so2 all that kepe them selues  
so, as thei doe not bainele exalte them selues, neither pferre the  
selues to others, by reason of the excellencie of their higher state,  
knowing how greate thinges, are better doon of their inferiours.  
By whiche humilitie and charitie, thei should moue God, not  
onely to stablish in them that, whiche he hath begonne, and to  
bryng it to good ende: But also further to graunte vnto theim,  
Ceteras virtutes veræ virginittatis pedissequas, quæ verè ornant  
ipsam virginittatem, & sine quibus ipsa virginittas vel in se mor-  
tua est, vel etiam turpis. Nam in hoc definita est virginittas, vt sit  
sancta & corpore & spiritu, vt adhereat deo absq; vlla distractio-

ne.

**A**ne.i.other vertues,whiche as waityng maides solo to virginittie,  
whiche in deede doe beautifie virginittie, and without the which  
virginittie her self either is as deade, either is scarce cleane. f or  
herein is virginittie certainly described, that it bee holie bothe in  
bodie and spirite, that it cleane vnto God without any separati-  
on. Suche as these bee, qui ita humiliter de se sentiant, vt supra  
ceteros se non extollant, that thinke so lowlye of theim selues,  
that thei extolle not them selues aboue others: soz that thei bee,  
docti diuinitus vt diligant inuicem, taught of God to loue one  
an other: Et quia charitas dei diffusa est in cordibus eorum per **Rom.v.**

**S**piritum sanctum, qui datus est illis, and because the loue of God  
is powored into their hartes thzough the holy Ghoste, whiche is  
geuen to theim, thei nede no other impulsor to moue theim, no  
other sollicitour to insist vpon theim, to doe good in the tourne  
of their tyme. Illud scientes, q vnusquisq; quod fecerit boni, hoc **Ephc.vi.**  
reportabit a dño. knowyng this, that what good thyng soener  
any man doeth, the same shalbe rewarded at the Lozdes hande.

**B**ut as for suche other, what name soener thei haue, that nei-  
ther haue the true chastitie in deede, noz yet haue any zeale or de-  
sire therto, & yet make mosse booke therof, whiche of mære malice  
and peruerse will, rage as thei doe: either to satisfie their owne  
corrupte heartes, soz lucre sake, or to flatter other, to wyne a  
thanke: I can prouounce them to bee no other, but those of whō  
**S.** Paule prophceth, should come in the latter daies, of whose  
condicions I shall reporte you a parte. Homines amantes sui, **ii. Timo. iiii.**  
auari, fastuosi, superbi, maledici, ingrati, carentes affectu, calum-  
niatores, intemperantes, immites, proditores, precipites, inflati,  
habentes formam pietatis, sed qui vim eius abnegarint. &c. Men  
that shall stande highly in their owne conceipt, couetous, greate  
boasters, proude in them selues, with the harte and contempte of  
**D**other, cursed speakers and repozters, vnkinde and vnthankfull  
to them that haue doen them good, without affection of humani-  
tie, quarellers and promoters, riotous in all intemperauncie,  
vnpitifull, moze like furious beastes then men, betrayers of their  
frendes, rashe, doyng all thynges on head, blowen bp with per-  
suasion of vanitie, pretending holinesse and good liuyng, but



## The Preface.

yet denyng the vertue and trath thereof in effect. Suche be they as can not abide the wholesome doctrine, seing their eares itche and glows at the trathe, and therefore tourne them auaie from it, and betake them to lyes and fables. For the gorgeous setting for the whereof, they call to them suche doctours and wryters by heapes, as bee aunswerable to their lustes and filthy desires, to blinde the eyes of the vnlearned, coumptyng them selues greate clarkes and doctours of the lawe: But yet saint Paule writeth, neither vnderstandyng what they speake, nor what they affirme: of whom in conclusion, the last parte of saint Pauls prophesie, shal bee fulfilled, howe finely so euer they counterfete it out: Scz. *quia resistunt veritati, homines mente corrupti, reprobi circa fidem, non proficient amplius: siquidem amentia illorum manifesta erit omnibus.* Because they resiste the trathe, as they bee ment corrupte in harte and minde, and so that they erre in the faith, they shal not preuaile at length, for their madnesse shal bee vttered to all menne.

i. Timo. i.

But as the number of good and sincere men hath been alwaies the fewer: So at these daies maie we see, what swarmes there be of ignoraunt and wilfull men, of whom saint Paule maketh mention, whiche haue their consciences marked as with an hote irō, dispisylng the institution of God. *Duri praeceptores, as Origen saith: Qui non solum quae docent non faciant, sed etiam crudeliter & sine misericordia, & non secundum existimationem viriū vniuscuiusq; audiētis: Sed maiora ipsa virtute ipsorum iniungūt vt putā qui prohibent nubere, & ab eo quod expedit, ad immoderatā immunditiā compellunt.* Harde-masters, as Origen saith, who not onelie leaue those thinges vndoē, which they teach, but also insoigne cruelly, and without any mercie, greater thynges then theim selues bee able to beare: not accordyng to the expending of the strength of every one of their auditors: namelie they that doe forbid to marie, and compell them frō that, whiche is expedient for them, to vncleane immoderate. They pretende to be loners of puritie, but yet be bonde slaues to all corruption. *Quia polluta est & mens, & illorū conscientia, for both their minde and cōscience are poluted: of conscience they doe not that whiche they*  
doe,

i. Timo. iiii.

in Mat. 24.  
tract. xiiii.

**Doe, saith S. Augustine.** Sed hoc in hypocrisi, inimicitiarum causa facere denotantur corrupta mente, aliud scientes, aliud profitentes. &c. Et quia sanctitatis & castimonie amatores esse se simulant, nuptias esse dicunt damnandas, vt per hoc commendetur, & populum a veritate auertant. **That thei doe, thei doe it in hypocrisie onely for enmities sake, of a corrupte mynde, knowing one thyng, and professing an other. &c.** And because thei would appeare to bee louers of holynesse, and chastitie, thei saie marriages be naught, so to winne a praise, and to tourne the people from a truth. **For that, thei be proude of their false righteousness saith saint Gregorie,** thei despise all others, thei wyl condescende to no merite, in the infirmite of their brother, but thei wyl onely disdain, and indignation. **Against whom Chrysostome inuigbeth** Harpie, furibundi, nugaces, contentiosi qui neq; faciunt quae dicunt, neq; de quibus affirmant; in hoc vno tantum audaces quod Dogmata statuunt, & Anathemata declarant ea quae maxime ignorant. **Furious, baine tanglers, contentious,** whiche knoweth neither what thei saie, nor for seeth what thei do affirme. **In this poynt onely wonderous bold,** that thei make articles of the faith, and that thei award curses and excommunication, for suche thynges whereof thei bee ignorant. **Here of riseth it, saith he,** that we be but a selling stocke to externe nations, and to the enemies of our faith, and be reputed as though we had no maner regarde at all of honestie of liue. **Multi sacerdotes, saith he,** pauci sacerdotes. **Multi nomine,** pauci opere. **Many priestes, but yet few priestes. Many in name,** but fewe in woork. **And yet these be thei,** whiche must and will haue the highest roomes in Synodes and Conuocations, whiche will not be iudged by their faith, but by their persones, contrary to Terrulians rule, **ex personis probamus fidem, an ex fide personas?** **Doe wee at- lowe the saith by the persones, or the persones by the saith?** **Thei professe to knowe God in woode,** passing all other: but by their doynges thei plainly deny hym. **Yea, thei persecute hym in his members:** thei persecute the faith and doctrine that he hath lefte behinde hym. **What though thei pretende to honour God,** to honour his Prophetes, to reuerence his Apostles; yet they be

In quest.  
noui & vet  
testamenti.

Sermone de  
anathe.

De preferi-  
here.

no



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Homelia. 4  
in Matth.

Sermonede  
cōuersione  
Pauli.  
Et sup Can-  
tic, serm. 33.

no others then successours of the Pharisees, saith Chrysostome: **P**rophetas quidem & Martyres colunt, filios autem Prophetarum & Martyrū, persequuntur. Mortuorum sanctorum cultores, & uiuorū persecutores. Si autem martyres colunt, quasi qui ueram confessi sunt fidem: quare persequuntur eos qui fidem eorundem Prophetarum & Martyrum confitentur. &c. **T**hei honoꝝ the **P**rophetes and **M**artires, but thei persecute the childzen of both **P**rophetes & **M**artires. **T**hei reuerence the sainctes that be dead, and persecute such sainctes as be a liue. **I**f thei esteeme the **M**artires, as who confessed the true faith: why persecute thei theim, that professe the self same faith, of those **P**rophetes and **M**artires? **A**nd as Chrysostome perceiued it true in his tyme: so doeth holie Barnard cōplaine of it in his daies: **H**eu, heu, domine deus, quia ipsi sunt in persecutione tua primi, qui videntur in ecclesia tua primatum diligere, gerere principatum. **M**isera eorum conuersatio, plebis tuæ miserabilis subuersio est. **C**opiosissime siquidem pietatis inueniuntur in accipiēda animarum cura, & de animarum salute nouissima cogitatio est. **A**nd again, **P**aucos habemus heu pastores, multos autem excommunicatores, & utinam sufficeret vobis lana & lac, sititis enim sanguinem. **Q**uapropter uē generationi huic, a fermēto Phariseorum quod est hypochris- sis, si tamen hypochrisis dici debet, quæ iam latere præ abundan- tia non valet, & præ impudētia non quærit: parum est nostris pa- storibus quod non seruant nos, nisi & perdant. &c. ad Eugenium

**A**las, alas, **O** Loꝝde God, saith Barnard, thei be the firste in persecutynge thee, whiche be seen to loue the firste roomes in the Church, and to chalenge the primacie. **T**heir miserable con- uersation, is the miserable ruine of thy people. **T**hei be of a very large deuotion to take cure of soules, but as soꝝ the healthe of soules, is furthest from their thought. **A**lacke fewe Pastours we haue, but many excommunicatoꝝ, and would to God that the **P**pall and the **P**pills would satisfie you, soꝝ you thirste bloude. **W**herefoze, wo to this generation, soꝝ theiꝝ Pharisaicall leuen, which is hypocrisy, if at the least wale, it maie be called hypocris- ie, whiche soꝝ the abundancc thereof, cannot be hidden, and soꝝ impudēcie, seeketh not to be hidden. **I**t is a small matter soꝝ our  
Pastours

**a** Passours that thei doe not saue vs, except thei destroye vs. Thei  
bee ministers of Chyffe, saith he, but thei serue Antichyffe. Ho-  
nourably thei go in the gistes of the lord, but to gene the lord  
his due honoz, that thei will not. To haue glozious tables, saith  
he, to eate and to drynke, to haue their purses full. &c. For these  
thynges desire thei to be, and so thei be, saith he, in verbe. Pro-  
uokes of Colleges, Deanes, Archedeacons, Bishops and Arche-  
bishops. To suche surely maye we impute it, we be in perpetual  
contention of doctrine, and neuer at a state, to line that wee be-  
leue: and wee doe, saith saincte Hierome, not for the loue of the  
**b** truthe, but onely for the booke of gloze, to bee conuicted learned  
of theim that beare vs, or els by suche byntes wee followe, and  
haue after our filthie gaine and lacte: These will be onely cal-  
led the catholike members, and pillars of the Church, and whō  
thei pronounce heretikes, so muste thei bee taken. But in the  
meane reason, as Theophilaet wytteth, thei are but precursores  
antichristi, & quia multiplicabitur iniquitas per imposturas an-  
tichristi, exasperabuntur & offeri erunt homines, ita vt neq; cū  
familiarissimis seruent charitatis vinculum, sed mutuo se tra-  
dent: Thei be forerunners of Antichyffe, and because wickednes  
**c** shalbee multiplid, by the subtell deceytes of Antichyffe, men  
shalbee made vengeable, and touned out of kinde, to bee made  
bynte, in suche wise, that thei shal not keepe the bonde of chari-  
tie, no, not with their mooste familiars, saith he, but shal betraie  
one an other. What a Church, saith Hillarius, is this: that is  
terrible by imprisonyng of others, where the true Church was  
imprisoned them selues: that will chase awaie the Priestes and  
Spinisters, which would gladly haue liued in their naturall coun-  
tries, without offendyng of Lawes, but yet for the quarrellyng  
captious extremitie, and ragyng of diuers, are compelled to cast  
**d** theim selues to extreme perilles, as out lawes. I can not, saith  
Hierome, by the searche of all storyes that I haue reade, finde  
any other to haue deuised the Church, or that haue seduced the  
people out of Goddes house, beside them whiche were set of God,  
as Priestes and Prophetes. These be thei, whiche be turned in-  
to captious snares, and stumbling blockes in all places. Lying

ad Tit. ca. 3.

in Mat. 24.

Contra au-  
xentian.



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Ca. 11.  
Iudæ.

Ephē. 4.

as Daniell prophesied of them in lustes, burning in concupiscentes of women, ragging waves of the sea, and by manifeste fruites of their liues, sompyng out their owne shame: whiche manner of counterfettes, because thei of all men, can not abide to heare what thei deserue, especially of suche as thei will esteeme me: I desire them to geue eare yet to sainte Paule, where he desireth them: Omnis amarulentia, & tumor, & ira, & vociferatio, & maledicentia, tollatur a vobis cum omni malitia. Let all bitterness, and fearnesse, and wrathe, and rooyng, and cursed speaking be put awaie from you, with all maliciousnes. And yet for their further instruction, I will sende them to a sermon of sainte Augustines makynge, sent to the holie brethren, that lived in holy chauste life in wildernesse: and chalenged de condigno, of iust worthinesse, to haue the name among the people. And lesse thei might bee decciued, to take one for an other, lette them beare in mynde, that the Sermon is the. xlvj. and not the. xxxvj. for this maketh not for them. For in this thei maye reade, that fornication is farre more forbidden to a Priest, then is mariage, and there should thei reade, that Priestes had somewhere wiues, and yet in suche an abstinence, as sainte Augustine writeth, that if these aforesaid chaste Prelates, went no offer to their harlottes, then thei did to their wiues, their faire ladies would not bee halfe so glad, of the overthrowe of Priestes mariages as thei be. Well, that thei maye bee sure of that Sermon, I will tell thei how it beginneth by S. Augustine. Audite non fratres charissimi, sed principes Sodomitarum, percipite a vobis legem dei vestri populus Gomorra. Audite, & auditum facite filiis vestris, O gens plena peccato, grauis iniquitate, semen nequam, filij scelerati. Ecce dereliquistis deum, blasphemastis sanctum Israel, & alienati estis retrorsum. A planta pedis, vsq; ad verticem, non est in vobis sanitas. Ideo terra vestra deserta, ciuitates vestra succeduntur igni. Regionem vestram coram vobis alieni deodorant, & desolabitur ciuitas, sicut in vastitate hostili. Harken, O ye, not sweete brethren, but Sodomiticall Priences, heare the lawe of your God, ye people of Gomorra, heare ye, and maye knowen also vnto your children, O ye people laden with iniquitie, and full of spynne, & ingratioues.

**A** bnegrations seede and abhominable child:en. Doe, ye haue forsaken God, and blasphemed the holte one of Israell, and haue turned backe. From the sole of the foote, vnto the toppe of the head, there is no soundnes in you. Therefore is your lande become a wildernesse, your cities burned vp with fire: Your countray doe straungers deuoure before your face, and your lande is laid waste, as with the enemies inuasion. And thus to make a shorte lesson, with you Latine men I will conclude, with a Latine Tu autem, and to all men in generall, thus will I saie: Qui nocet, noceat adhuc, & qui in sordibus est, sordescat adhuc, & qui iustus est, iustificetur adhuc, & sanctus sanctificetur adhuc, vsq; dum dominus venerit cito, & merces illius cum eo, vt reddat vnicuiq; vt opus illorum erit. Whethat doeth euill, let hym doe euill still: and he whiche is filthie, let hym be filthie still: and he that is righteous, let hym be moze righteous: and he that is holse, let hym bee moze holse, vntill the Lorde come shoztly: and his rewarde is with hym, to render vnto euery man, accozdyng as their deedes shalbe. Concludyng with the lasse wordes in all scripture,

Apoc. 22.

Amen, etiam veni domine Iesu, So be it, euen so, come

Lorde Iesu. Gratia domini nostri Iesu Christi,

cum omnibus vobis. Amen. The grace

of our Lowe Iesu Christ be with

you all. A M E N.

F. 9.

As





So it standeth all men in hande, to looke well about theim, lesse thei bee deceived with the subtil clokes of hypocrisie: So it were moste agreeable for them that beare the names of learned men, and be in the routes of Judges and Commissioners, specially in Ecclesiasticall executions, to have good groundes, both of Goddes Lawes, and mennes lawes, to aunswere bothe God and man at all tymes, to kepe them selues within learnyng and discretion, to the conservation of the lawes of their owne naturall countrey, accordyng to the charge that is committed to their truste: and not to hange the swerte of their doynges vpon other mennes leaues, as is at these daies commonly perceiued in diuers Chauncellours and Commissaries, whiche partely by their hastie runnyng before lawes, without Commission: and executing their offices so extremely, in depriuyng and dinoyng the late married Priestes, alottynge them no maner of liuyng out of their benefices, whom thei admitte again to ministracion, as the Quenes maiestie commaundeth them, in the articles of Commission: I saie it maie appeare that many of them, haue neiher eye to that, whiche God in his lawe requireth of theim, neiher yet, what their owne Ecclesiasticall lawes bindeth them to: neiher regardyng, what the dignitie of the lawes of the Realms, might aduise them, nor yet what the Quenes authoritie commaundeth them, but in abusyng all, take aduantage of all, to sette forth the their owne priuate stomaches, or els belike, takyng comfozte and counsaile at this late set forth booke, thinke all is Gospell, that thei read there, and to be executed to the uttermost. Whiche if thei doe, peradventure Christes woordes maie take place of theim. Si cecus ceco dux fuerit. &c. If the blinde leade the blinde, bothe shall fall into the ditch. For if his authoritie be no greater for their warraunte, then the substance of his truth and doctrine, as he handleth hymself: I feare me that he will bee to rotten a poste for them, soundly to leane vnto, when thei shall see hym once thoroughly examined by learnyng: whiche thyng might be sone perceiued of them selues, that he ledde by the persuasion

Articl. 8.

Math. 15. b.  
Luke. vi.

**A** swaſſon of his booke, and therefore doe as thei doe, if thei were learned in the matters, whiche he reporteth, or yet indifferent to expende his reasons, whiche vniuerſally, be ſo vnitruſly alledg'd and ſo violently contorted, that I wonder, that either himſelf was not aſhamed, ſo openly in this learned worlde, to abuſe mennes eares that be ignorant, or that thei that bee trained in learning, ſhould eſteeme the cauſe the worſe, for his handling the matters as he uttereth them: To expende but halfe of his vnitruſhes, as well in learning, as his ſlanders in depaſſing, would require as greate a booke as his whole is, for the worſthe ſetting out of them.

**N**OW to geue you ſome taſte of his ſinceritie till wee ſhall expende, howe he handleth hym ſelfe in the bodie of his booke, note his clearkelie dealing in his charitable preface, or Epiſtle written to the Queenes highneſſe, wherein becauſe ye might iudge of what heere he is of, it pleaſeth hym to treade in Albertus Pighius ſteppes right vp and downe, as in moſte of his wranglings, reasons, and allegations, and in corrupting of the ſame he followeth hym at the harde heales. Pighius in his booke of controuerſies, complaineth of the common contempt of Priests, as it is now a daies to bee ſeen, and attributeth the ſame firſt to the greate ſwarme and multitude of Priests, ouer manie: ſecondly too the greate vnworthines of theim for lacke of learning and knowledge: and thirdly to the vile ſclaunderous incontinent liſe thei openly liued in, as this Ciuilian alſo in like ſort of wordes dooth vtter, the ſelfe ſame groundes out of the which, ſpring this open contempt of Priests heere in England, ſaying that it pleaſeth this Ciuilian, not to laie the whole burden of this matter, in the admiſſion and choiſe of the Ordinaries, as Pighius doeth, but chargeth the patrons, from whoſe corruption and coueteouſneſſe, this vnworthineſſe proceeded, who, as he ſaith, for frendſhip, more then for learning, for goodes, more then of goodnes, elected many into their holie orders, neither of age, neither of learning, nor of diſcretiō, worthe to take ſo high a function vpon them. Expēde here good reader, the ſleight of this Ciuilian, in that he would inſinuate to the reader, that the

Controuerſia. 15.

As Maſſe Priests. Dirige Priests. Chaunterie Priests. Sacrificing Priests, to the greate iniurie of Chriſtes bleſſed ſacrifice, once for all made by his blood, for the remiſſion of ſynn.



patrones of Benefices for coneteousnesse sake, are in this mat-  
 ter moſte culpable, who bleth to electe ſuche vile perſones in to  
 the Clezgie, by whiche meanes he would ſeme to laie the bur-  
 den in their neckes, and remoue it from ſuche as had by their  
 office, charge to admitte none, but ſuche as by diligent examina-  
 tion ſhould be founde able and woorthie. For who is in the fault,  
 the Patrone, who preſenteth his clarke to the iudgemente of the  
 Ordinarie to be examined, woorthie or vnwoorthie, and ſo by hym  
 to be admitted or repelled, or the Ordinarie, who would againſt  
 the lawes, admit ſuche blinde Aſſes, ſuche corrupte men of life, to  
 ſuche high functions: How be it, by the waie, the greate high di-  
 gnitie of ſuche Paſſyng Prelles, as thei bleth to elect and admit,  
 wer fitte enough for ſuche as thei were comonly, whoſe officers  
 were but to ſyng Paſſes for money, mumble by their Patterns  
 to make a pretence of prayng, to be at tables, and in the ale houſe  
 all the daie ſolowng, where thei ſhould haue been at their bo-  
 kes, but what needed thei to be geuen to learnyng, where Paſ-  
 ſyng might as well be perſormed, of an vnlearned beaſt, as of a  
 learned man, and what needed thei to ſtudie to preache to their  
 flockes, haupng ſuche number as many of them had neuer re-  
 garded, nor once ſeen in all their liues: either with teachyng in  
 their owne perſones, either releuyng them in hoſpitalitie, or  
 leadyng them to vertue by good example of life. And for that  
 commonly thei ſuppoſed preachyng, to be but vaine labour ſpet,  
 and dangerous to haue the people wiſe in knowledge, and  
 thought that muche preachyng broughte in but hereſie, where  
 ignoraunce was the mother of obedience, and quiete behauiour  
 of the people to their Lawes. But if any of them thought good  
 for maners ſake, ſo haue ſome ſermons in their Cures, thei had  
 Friars at their handes, ready to ſupplie ſuche partes at their  
 pleaſure. And what neded thei to bee reſidente, where thei were  
 otherwiſe ſet on woork, ſome to bee ſuruelours of landes, ſome  
 reuelours, ſome ſewardes, ſome clarkes of the Ketchin, many  
 gardiners, and orcharde makers: for commonly this was the  
 trade, the better benefice, & the cure the more, the ſeldomer was  
 the Perſon or Vicar reſident at home. But I maruaile how this  
 Ciuitian

**A** Civilian can be so impudent, to lay the greates faulte of all these disorders vpon the Patronnes, as though thei had the orders of clerkes, either in their admissions, or in their residences. Again if the Ordinaries were (as iustly thei might bee) charged for geuyng suche occasion of contempte of the Prelles, why on Gods name did thei not provide for to repress this enormitie: Why made thei not Lawes and Canons, or if thei made suche, why did thei not erecute suche Canons, to refoyme this foule disorder wherof thei so muche complain: Is it reason to crye out against other men, who iustlie sawe cause to despise suche rable of rude and filthie Gontes, and thei the selves whose faulte onely it was, for suche to bee admitted, to goe quite vnder suche a file forme of complaining, as this Civilian here gloriously labourerh, to blind the Queenes eyes with: Though he would not in so plain and manifest a matter, dissemble the cause of this contempte of clerkes, yet would he haue it other where drawn, then where it should be laied. Mistrustie and willie Foxes in their generatiō. The penner of this solenne preface, might well haue taken himself by the nose in this disorder, and laied his hande on his owne harte, and serionlie to haue confessed his faulte, with other of his bryethren, and earnestlie to haue laboured with his bryethren, to haue reformed it. For of conscience, in this preface I must excuse this feeble Civilian, whose witte and studie could not touch by suche matter, in so glorious a stile. He was abused by others, who set hym a worke to beare the name, and to desire a fame of so gale a booke, rather then the authour of it in deede, yet because he deliteth to be father thereof, he must be spoken to as the authour thereof, whiche belike he so muche glorieth in.

**B**ut sir Civilian I praye you, if this matter be worthe so tragicalite to bee cried out on, what meaneth it, that it is not at the laste reformed in these times, now that the faulte is so manifestlie spread: Doe we not yet see by what meanes, by what desertinges, and worthinge men bee now presented and admitted, into the clergie: Doe we not see howe keepers, and the basest sort of all men, without all knowledge of Gods worde, now aduaies admitted and allowed: Doe wee not see howe thei intrude thei selues  
moste



moste ambitiously: And yet be not repelled by the Ordinaries: A  
 If this be so greuous an enozmitie, that should ouer reach the  
 powre to redresse, why do not thei sue by petition to the Quenes  
 highnes, to haue it reformed among suche other greate surmised  
 defozmities, whereto, not couertly, but openly, and therfore the  
 moze impudently this Ciuillian onely imputeth the decate of true  
 Religion, and right estimation of the ministerie, as the pretense  
 of his Epistle doeth necessarilie minister to the reader that he  
 meaneth: Excepte peraduenture Pighius his leader, and lan-  
 terne in this whole cause, telleth hym not so farre: or excepte he  
 forgotte of purpose, what greate occasion was offered thereby to B  
 hym, to haue saied somewhat moze for redresse, if he had meante  
 in deepe, the true reformation of thynges amisse in the Clergie.  
 Whererein, good reader, note this Ciuilians Philosophie, howe  
 wittelle and granelly, he thinketh to wade in the deepe of this  
 cause, beleyng to goe so inuisiblie in this matter, that his frēdes  
 will not, and his enemies can not spie hym, or if thei doe, he ca-  
 reth not greatly, so that certaine be pleased. I assure you this his  
 beginnyng well expended, declareth what a free byght minde  
 is in hym, farre from flatterie, to take vpon hym to teache, or goe  
 about the earnest redresse of thynges out of order. Moreover let C  
 it bee considered, how little truthe he purpoeth to perfoyme in  
 the proccesse of his p̄ncipall matter, when he forgettyng his  
 truthe, chargeth them whom he calleth heretiques, with so ma-  
 ny vntruthes and lyes, vntruely, in his Epistle, euen in the en-  
 trie, sayng, that thei make the ministerie but a bare ministrati-  
 on, in that thei prophane the holy Sacrament of Orders, and de-  
 ny it to bee an holy thyng: if ye had saied, that the order of Mini-  
 sterie is an holle thing, none of them would haue reproued you,  
 but to make it a Sacramente, to make it an office of sacrificyng,  
 that must thei still deny: ye saie that the heretiques (as ye cal the) D  
 make the ministratiō, but a bare ministratiō, as though ye  
 would haue men thinke, that your ministers be not dumme mi-  
 nisters, but ministryng to the peoples edification in all their do-  
 ynges, not bare and naked Ceremonies, but the liuely and sa-  
 uioze misteries of Ch̄ist. Ye auouche, that the heretiques, would  
 haue

**A** haue the people to elect them, where bylike your ministers come in immediately by the holy ghost, and not by men, as these dates declare how thei enter. We saie that the heretiques affirme, that euery man in Baptisme, is appointed to the externe Office of Priestes administration, without exception: by whiche sayng, ye shewe your self to be a captious deptrauour of their saynges, or els declare your enuie, to the holy woozde of God, whiche attributeth the name of a prieste, and of a kyng, onely in respect of Spirituall rule, and offer yng Spirituall Sacrifices to God, to euery late chxistian man and woman. But belike ye would haue

**W** your Priestes annointed, to haue onely the authoritie of sacrificyng Chxistes bodie, and none to bee in felowship with them in that action. We saie that the heretiques would haue all order and decent distinction of estates in apparel, and other notes, to be banished, and that thei should affirme, that all Priestes and Bishoppes, must of necessitie marrie, whether thei haue the gift of sole life or no: and these ye note for groundes, whereon the heretiques builde. Sir, it is a shame for you so impudently, to slander their saynges and wrytynges, that any where thei should so wryte: but what care ye to charge them with lyes apparauite,

**C** when ye be not ashamed to saie, that thei be so beastly and ignorant, that thei should teache, that the felowship and companie of a woman, in a spirituall man, is a meane to perfit Religion: and single life to bee an hinderaunce to the same: and that thei should despise all maner of virginittie and single state, in them that haue the gift of God, pronouncyng it (as ye saie) wicked and abhominable: and that thei should terme single life, to be the doctrine of Deuilles, and the inuention of Antechxist. We not these your woozdes master Docto: Is not this your charge, where with you falsly bourden the Protestantes: Sir, thei saie with

**S**aincte Paule, that the prohibition of Patrimoine to them that haue not the giste, cometh of the doctrine of Deuilles, speakyng lyes in hypocrisie. Surely thei were very ignorant and blinde, if thei should so wryte, as you saie of the, where belike ye would haue the wryters of your Church to bee belcued, and to wryte nothyng vnadvisedly, and to ensue nothyng but pure holinesse,

G. j.

and



Augusti. de  
anchona,

Qui i carne  
sunt. &c.

Episto. 44.

In Acta A-  
post. con. 3.

and perfecte virginittie, who can not erre, as of the heade of your Church ye doe plainlie affirme, that it is impossible for them to erre in doctrine, for that thei be the Vicars of Christ, successors of Peter, folowers of the Apostles, equall with theim (as some of them write) in authoritie, and yet not bound, to succede them in holinesse of good life: and that thei make lawes of prohibition of mariage, and yet be no Tatianistes: and that thei make apply, or rather abuse the textes of Scripture, speakyng againste the mozkies of the fleshe, contrary to the fruides of the spirite, to the estate of wedlocke, and yet will not bee noted faultie in the condemnation of Patrimonte: and that their Canons be of so high authoritie, excellyng the scriptures, that the scriptures doe but counsell virginittie and single life, but their Canons doe commaunde it, as this Doctor in his precise circumspection writeth. But I prae you sir, whose fault is it, that the concept of Christes true religion, is issued forth, of the cōtēpt of his ministers? If ye doubt therof, heare Leo y first, who crieth out against the, which cōmit the Pastorall dignitie, to the vnworthie. Heare ye what he saith. Nō est hoc inquit cōsulere populis, sed nocere: nec prestare regimē, sed augere discrimē: principatus quē aut seditio extorsit, aut ambitus occupauit, ipsius inicij sui est perniciosus exēplo, & difficile est, vt bono peragatur exitu, quē malo sū ichoata principio. This maner doyng (saith he) is not to prouide for the saftie of the people, but to destroe them, & this is not to perfoyme good gouernaunce, but to encrease the cōmon perill: for gouernaunce wonne by sedition, or obtained by ambition, is hurtfull for the example of the attempte, and harde is it that any thyng should haue any good ende, whiche is begonne in so euill a foundation.

And where is the faulte to be lated of these vnworthie Ministers: vpon the Patrons: or vpon the Ordinaries: lette Chrysostome be iudge, if the Priestle or Deacon do commit anie offence, the crimes of them all do redounde vpon their heades, saith he, who did admitte them. Further ye saie that the losse of the Priestles estimatiō, is chiefly risen of the vnabilitie and vnworthines of the Priestles. Alas why is it not then forseen of the Ordinaries, to prouide chaste Priestles in chaste Patrimonte, rather then

by

- A** by the filthines of their liuyng, so to shame their State, and deface Chyistes religion? But when I praise you, was religion moze in honour then when Priestes were married at will without compulsion: though diuerse others hauing the gifte of soole liue, continued in their gifte, not despising others, who for conscience sake fledde to the institution of matrimonte, so charged by saint Paule qui se non continet, nubat, & melius est nubere quā vri, he that can not liue chaste lette hym marie, for it is better to take a wife then for to burne in filthy lustes. When kept thei their vessels in honore & sanctificatione in honour and sanctification, moze safely, then when thei had the libertie of mariage for the perill of incontinencie: when was hospitalitie and residentie better kept, then when the Pastor had his familie in a place certain to moue hym homeward: when were their houses kept in better reparations, then when thei were resident: when had the people moze relief by them, then when thei kept houses? But ye write that the libertie of mariage should induce a dissolute liuyng of the Clergie, and ye saie, that mariage offered to an incontinent minister, is but to offer present popson to destroye the hoole bodie. Is this the spirite of holynes: that forceth you to write such impieties, or the spirit of error cleane contrarie to Pauls spirite, who affirmeth Matrimonte to bee honourable in all persones, and the bedde vndefiled. But yet ye saie, that this forsed chastitie, was by the counsailes confirmed, by all thauncient writers approved, and that this libertie of mariage, tendeth altogether to the contempt of the holy institution, and thereby also to the overthrowe of Chyistes religion, and that this teaching of mariage began with Lecherie, continued with couetise, and ended in treason, these be your owne slaunderous wordes Master Martin. Whiche howe true thei bee, the worlde maie sone Judge.
- D** But thus ye vtter the malice of your stomacke, so being gladed to harte others. And suerlie if malice should take place, all were awrite. Actum esset, (vt inquit Erasmus) in rebus humanis, si malicie par animo suppeteret nocendi facultas. It were the ruine and overthrowe of all mens fortunes, if man had like power, to harte in deede, as his malice were readie to wishe the same. And thus

Ad Heb. 13.



De virgini.  
cap. xl, xli.

thus haupng rehearsed the sentence of Erasmus, ye shall heare **A**  
moreouer his iudgemente in this matter, whiche wee haue in  
hande, whereby wee make then consider, whether this learned  
Diuine, should speake more truely then your M. Martin, a poore  
selie Lawier, utteryng your determination so arrogantly, thus  
he writeth, ex vita sacerdotum palam dedecorosa, palam cōtem-  
nitur eorum doctrina, & inde perit fructus verbi dei, Quod si is  
qui non continent concederetur matrimonium, & ipsi viuerent  
quietius, & populo cum auctoritate predicarēt verbum dei: Of  
the open filthy life of priestes, their doctrine is dispised, whereby  
the fruit of Gods worde is lost. But if Matrimonte were graū- **B**  
ted to suche as liue not chastely, bothe should thei liue the more  
quiete (in conscience) and should thereby preache the woorde of  
God with more anhoxtie vnto the people. Loe, this is Erasmus  
iudgemente. What an impudent boldnes, is it then for a ponge  
poore Ciuillian, or to an olde indurate Canonist, to affirme the  
contrary of that, which so auncient and knowen learned diuine,  
after his longe deliberation in Ecclesiasticall causes, hath pro-  
nounced. And what a lewdnesse is it, to ascribe to the protestan-  
tes, that thei should commonly holde amongst themselves, that **C**  
no wight can liue chaste, where in deede thei teach with sainte  
Augustine, that, that man make liue chaste, to whom God by his  
secrete iudgements geneth his gifte, and that to some he geneth  
it not: But these lyes with suche other many, bee the flowers  
of your virginall p̄face, in letter wise presented to Queene  
Marie a virginne, as ye can flatter her, as your maner is to flat-  
ter Princes, to maintaine your owne partiall causes. Ye p̄fesse  
to dedicate your booke to her highnes, because ye haue taken bp̄  
you the defence of virginitee, but your booke is rather, a bolsterer  
out of al vnclannes, a defacer of Gods holy institutiō of Patri-  
monie, a defense of impure liuyng, vnder the cloke of virginitee. **D**  
Ye make her beleue, that God hath sente her to traualle for the  
reformation of the Church of Englands, and for restitution of  
the Catholike faith againe to the same. I will to this saye no  
more, but God graunte that, whiche is pretended to bee perfoz-  
med, in opere & veritate, in deede and truth.

pet.

**A** Yet one thing had I almost passed a waile, which were too  
thy to be expended. This Ciuilian affirmeth manifestly, that the  
doctrine of Priestes marriage, was firste inuented by Archehere-  
tiques, and practised also of their disciples. In whiche sayng, I  
would knowe how he can discharge saincte Paule, who in doc-  
trine prescribed to Timothe & Titus, reckoned marriage among  
the ornaments of a Bishop, as Hierome nameth it. And Leo  
the first saith, that among the rules and Canons of the election  
of a Bishop, suche one is to be ordered, who is certainly knowen  
(fuisse, aut esse vnus vxoris virum) to haue been or that now is,

*Ad Oceanum.*

**B** the husbände of one wife. And where this docto saith, that the  
practise thereof, should bee in the Archeheretiques disciples, lette  
hym answer, whether he meaneth Peter, and almoste all the  
Apostles, or no: For all the Apostles, saith saint Ambrose, ex-  
cept Iho, and Paule had wiues. Thus he writeth, Virgines vult  
eos esse in fide, huc est, hij sunt qui cum mulieribus non sunt co-  
inquinati: In mulieribus, errorem significans, na si mulieres, mu-  
lieres intelligas, vt ideo putes dictas virgines, quia corpora sua  
inecontaminata seruauerunt excludes ab hac gloria sanctos, quia  
oēs Apostoli, exceptis Ioanne & Paulo vxores habuerunt: &  
**C** vide an conueniat accusare Petrum Apostolum qui primus in-  
ter Apostolos est. &c. That is, he willethe them to bee virgines  
in faith, therefore it is said, these are they which are not defiled  
with women: by women is signified error, for if thou shouldst  
vnderstande by women, women in deede, to thinke that the A-  
postles therefore were called virgines, because they kepte their  
bodies undefiled, thou shalt then exclude holy men from this glo-  
rie, for all the Apostles, excepte Ihon and Paule had wiues, and  
see whether it be conuenient to accuse Peter, the chief amongst  
the Apostles. Thus saith saint Ambrose.

*Ad episco-  
pos Aphri-  
canos Epi-  
stola. xlix.  
ii. ad cor. II.*

*hinc*

**D** Saincte Augustine also writeth, Natus ex Anna sanctissimus  
Samuel, filios genuit, non tamen iusticie suae merita minuit: &  
Zacharias sacerdos vir iustus in senectute sua, dei nutu genuit fi-  
lium, quo nondum nato, meruit Prophetare. Qua ergo ratione  
accusatur, quod minimè obesse probat? Et quis neget bonum de-  
bere dici, quod neminem ledit? Et vt hoc loco aliquid de Aposto-

*In questio-  
nibus noui  
& veteris  
testamenti  
ex utroq;  
mixtis q.*

*G. ij. lis*



lis dicatur, quod ad robur pertinet causæ. Certè S. Ioannes ca-  
 stimonæ suæ erat custos, condiscipulus autem eius S. Petrus, vx-  
 orem habuisse cognoscitur, & primatum vt acciperet inter Apo-  
 stolos, non ei obstitit generatio filiorum. Quomodo ergo con-  
 demnandum putatur quod non est impedimentum? Hinc Apo-  
 stolus eum qui vxorem habeat, si in cæteris seruet mandata, sa-  
 cerdotem fieri posse, debere ostendit. Quod si illicitum erat, non  
 poterat utiq; peccatorem dicere, debere fieri sacerdotem. The-  
 mosse holy Samuell bozne of Anne, did begette childzen, and for  
 all that, did not lose thereby the woorthye praise of his righteous-  
 nesse. And Zacharie the Priest a righteous man, by Goddes  
 bidding in his olde age, did begette a sonne, who before he was  
 bozne, deserved to haue the gifte of Prophecie: by what reason  
 then, is that thyng blamed, whiche is thus proued to bee no hin-  
 deraunce? And who can deny, that ought to be called god, which  
 hurteth no man? Furthermoze, to speake now in this place, of  
 the Apostles somewhat, whiche maye make to the confirmation  
 of this cause, though saint Ihon kept his chastite, yet it is kno-  
 wen, that his fellowe disciple, that is to saie, S. Peter had a wife,  
 and that it was no impediment to hym, though he begatte chil-  
 dzen, to obtaine the chief place emongest the Apostles. How then  
 can that thyng bee thoughte woorthye condemnation, whiche is  
 no hinderaunce at all? And thereupon the Apostle proueth that  
 he, whiche hath a wife (if besides for the he kepeth Goddes com-  
 maundementes) maye be and ought to bee a Priest: whiche if it  
 were vnlawfull, he could not saie, that a synner oughte to bee  
 made a Priest. Wether to saint Augustine. So likewise Ignatius  
 doeth testifie, that Peter and Paule, and other of the Apostles  
 were married men. Qui non libidinis causa, sed posteritatis su-  
 brogandæ causa, coniuges habuerunt: whiche had wiues, not for  
 pleasures sake, but for encrease of the posteritie. Yea, saint Cle-  
 ment to reprove such (as Eusebius affirmeth) that defamed ma-  
 riage, saith. An & Apostolos improbant? Petrus enim & Phi-  
 lippus, & vxores habuerunt, & filias etiam viris nuptum dede-  
 runt. Sed & Paulum non tedit Apostolum, in quadam Epistola  
 sua, mentionem vel salutationem facere comparis suæ, quam ideo  
 sc

**A** se negat circumducere, vt ad predicationem Euangelij expeditior fiat. Doe thei disallowe the Apostles: Peter and Phillip truly had wiues, and married their daughters to husbandes. Yea, the Apostle Paule, was not ashamed to make a certain mention, of salutation of his mate and yokefellowe, in a certaine Epistle of his, and saith, that he would not for this cause leade her about, that he might be the lighter to the preaching of the Gospel. And this same Clement being with Peter, a perpetuall companie in his preaching pzoogresse, saith that Peters wife was with him.

Lib.vii.

**B** And some stoies saith, that he caried his wife and his daughter Petronell with hym to Rome. And the sated Clement saith: Beatum Petrum cum vidisset vxorem suam duci ad passionem, gaudium esse electionis gratia, ac regressionis ad propriam domum & exclamasse ad eam cum duceretur, ac proprio nomine compellantem dixisse, O coniunx, memento domini. &c. When S. Peter saw his wife ledde to martyrdome, he reioiced for her elections sake, and for her retourne againe to her owne home, and with a loude voice calling her by her proper name, as she was ledde, saied to her, O wife, remember the Lorde. Suche were the mariages (saith the storie) of holy persones, so perfecte was the loue and affection of these blessed folkes. And Druthmarus an olde aucthour, wrytyng vpon saincte Matthewes Gospel, affirmeth of him thus. Quod Christus beatum Petrum coniugatum, pzooposuit omnibus ordinibus, ne virgines superbirent, aut coniugati desperarent, non posse peruenire ad illum perfectionem, quas virgines essequebantur. That is. Christ made Peter in his marriage, head ouer all orders and degrees, lest that virgines should bee pzoude, and married folkes should despaire, to attaine to that perfection, whiche the virgines had obtained.

Cap.xix.

**M**oreouer, if suche pziestles as pzactise marriage, be heretiques disciples, why did that holy confessor Paphnutius, in Nicene councill (whiche yet neither had hymself the experience of Matrimonie) pronounce with the assent of three hundred Bishops and more, (of whiche Bishops Nicephorus wryteth, that some were married, though at the firste, the moste parte were otherwise purposed) that married pziestles ought not to be diuozed, or yet separated:



ted from their wiues, affirming that wedlocke was honourable, and that it was chastitie, the man to companion with his wife, and so counsailed them, not to make any suche Lawe, saying: that els there were greate cause geuen, whiche might be occasion of fornication, either to them selues, or to their wiues. And thus greuously repprouing them, willed them to beware, lest by to sharpe a lawe, the Church should bee muche oppressed, euery man not being able to beare suche austeritie of life, and to bee void from all lustes and affections: whereupon the whole counsaile with one voice, did agree to this sentence. In confirmation of whiche sentence of Paphnutius, the Lawe of Honorius and Theodosius was wrytten. A. A. L. cum qui. C. de episcopis & clericis, whiche is at this daie in the East Church yet obserued.

But here it wilbe objected peraduenture of this wryter, or of some other, that the Appostles left their wiues, after they were called to be Appostles, as not meete to be with them in progresse when they went in preaching into diuerse partes of the world: and farther, they made looke to haue it resolved, whether priestes already consecrated without wiues, made marrie after their orders or no, either by Goddes lawe, or by mannes dispensation: and whether there haue been any examples in this realme of Englande, that Priestes or Deacons had attempted to marrie, after their orders: and whether that the fruite coming of suche mariages, were legitimate or no. Untill we come to aunswere suche objections whether Priestes, consecrated unmarried, made marrie after, let vs beare in minde, that it is affirmed and proued already by the testimonie of auncient Doctours of the church, that Peter and the moste part of the Appostles had wiues. Now whether they left the by mutuall consent after their apostleship, or whether they ought so to do, by reason of their vocation, untill this wryter can suffice proue that they did so by scripture, storie, or probable reason, able to conternalle scripture, storie, and reason that may be brought in to the contrarie: we shall geue hym leasure to seeke. In the meane time, we will further go on to prosecute that wee haue begon, that is, to expende how proueable and truly this Civilian hath wrytten in this controuersie, how boldly

**A** bolosse so euer he set a good countenance on his matter and as though he had already the victorie.

And here wee purpose to examine the substance of the first Chapter of his Shameles booke. But to folowe on particularlie all his vntruthes, were to tedious for the hearer. And therefore wee will deale the more briefly with some of his matter in this Chapter, wherein he confidently affirmeth, that heresie and lecherie be commonly ioined together: and in the fourth leafe of his booke he saith, that heresie misseth not to kepe lecherie companie.

**The examination of doctor Martins first Chapter, and answere to the chief poinctes of the same.**



**I**n this Shameles lying bookes first chapter, Martine confidently affirmeth, that heresie and lecherie be commonly ioined together, and farther saith, that heresie misseth not to kepe lecherie companie: whereto, maie be added this minor, or meane proposition: but the Papistes bee heretiques (as hath been at large otherwhere fullie proued, that

thei haue taken parte in the mosse principall partes, with al the heretiques that haue corrupted the true religio of Christ) Ergo, the papistes be lechours. Lo it is often tymes seen, he that will be busie to caste stones by into the aire, may haue them light again vpon his owne pate. For els to what purpose doeth he speake of Simon Magus, Basilides, Carpocrates, and such other heretiques, if it were not to giue hym occasion that should confute his foolishnes, to searche how the opinions and lies of the Papistes & theirs agree together: If it were to declare that because thei were heretiques, thei must also be lechours: the same induction being now brought against hym and his felowes, muste bee no lesse able to proue him and all other Papistes lechours, seying thei do so well

In Doctor  
Donnettes  
Apologie and  
firste answer  
to Martines  
booke, and the  
rest of his co-  
plices,

H. J. agree



agrees with the manners of heretiques. If it were to proue that  
 p[ri]ests which be married, are heretiques, because thei saie with  
 their liuing tongues them to bee Lechers, then it should followe  
 that all whores of the Helens and whozemogers (as many of the  
 selues be) were heretiques: whiche I am sure, the Papistes dare  
 not so saie, for feare of inquisitio hereticar prauitatis, that is now  
 entred into Englands, and like with the Spaniards to destroye  
 the libertie of A benglishe nation, wherby no doubt, shortly the  
 noses of the nobilitie shalbe holden to the grindstone, & the nee-  
 kes of the commons tied vnder the p[ri]ests girdles, from whiche  
 miserie, I beseeche Iesus Ch[ri]st, saue so many as saue from the  
 botome of their harte, Ch[ri]st, and the noble realme of England. **B**  
 Amen. But I muste be, that ye sought some occasion in the begin-  
 ning of your booke, to deuise a quarell by colour of your Rhetorique  
 called canina eloquentia. i. Dogges eloquence, wherby to bring  
 married p[ri]ests into hatred, in alledging that y<sup>e</sup> first married p[ri]e-  
 stes in Spaine, in Rome, in France, in Italic, and so forth wher  
 ye will, were heretiques. And yet if ye had minded that p[ro]ofs,  
 ye should haue named no heretiques, but suche as were married  
 p[ri]ests. But sayng al these heretiques whom ye name were un-  
 married, as it is euident by their opinions condempnyng mariage: **C**  
 your argumente is turned against your self, for that thei were  
 heretiques, and lechers as you holde, and unmarried virgin p[ri]e-  
 stes, as your papistes be. And what would ye conclude thereof,  
 if it were true? Would ye by this define, that al married p[ri]ests  
 be heretiques? That kinde of reasonyng is not vnlike to this.  
 The first borne childe that Adam had, was a wicked man, Cain  
 by name: the first borne childe that Abraham had was wicked,  
 namely Ismael. The first borne childe that Isaac had was wic-  
 ked, namely Esau. Ergo the first borne and eldest children of  
 all men be wicked. O els this wale, Saul was the first kyng **D**  
 that was chosen to rule Israell, and he was a wicked man. Ro-  
 mulus the first kyng in Rome, who like a moste traiterous ty-  
 rant, killed his owne brother Remus, wherfore, he also was an  
 euill man. The first kyng in Spaine was a tyrante, that came  
 out of Gothia. The first kyng in Fraunce that obtained any  
 generall.

Martines  
 speaks kinde  
 of reasonyng.

Gene. iiii.  
 Sam. xv.  
 Titus Liui<sup>9</sup>  
 dec. i. lib. 2.  
 Albertus  
 Grang. q. 3.  
 ca. 18. Ostro-  
 gottorum.  
 401. in the  
 historie of  
 Englands.  
 The sowers

**A** generall rule, was the tyraunt Clodoneus, whiche when he had overcome the Persians, occupied the kyngdome of France by tyrannie. The first Emperour was Iulius Caesar, who entred by stail warre, treason and tyrannie. The first kyng in Englande that raigned alone, dyaue out the other kynges, and occupied their landes and possessions by tyrannie: will you now therefore conclude, that all kynges be naughtie men, and tyrantes? If this kinde of reasonyng seme so good in your sight, then I praye you barken to this other, like thereunto.

**T**he first heretique that ever was in all the worlde, after Chykses death, was Symon Magus of Samaria, who hatyng not the giste of sole life, would not enter the holy estate of Matrimonie, but solowynge, or rather begynnyng the Popishe kinde of chastite, kepte an harlotte named Selene or Helena, as some doe call her. The first heretique that was in Persia, was Manes, first roote of the heretiques called Maniches, who lived in suche chastitie, as the Popishe priestes do, not onely refusyng to marie hym self, but condemnynge Mariage in the ministers of his secte, whom thei called (as sainte Augustine Epist. 72. saith) Electos. The first Anabaptist in Rome was Nouatus the heretique, an vnmarried priest, whose secte allowed not mariage in their priestes, and denied repentance to offendours.

The first heretiques that sprang in Spaine, were the Priscillianistes (as S. Augustine saith) aboute the yere of our Loyde 185: who so muche abhorred the mariage of priestes, and of other of their secte, that thei raised the same practise, whiche now most shamefully is practised in Englande, that is to saye, thei caused to be demorsed, viros a nolentibus feminis, & feminas a nolentibus viris. i. Husbandes from their vnwillyng wyues, and wyues from their vnwillyng husbandes (as sainte Augustine saith).

**T**he author of that secte was Priscillianus, an vnmarried Bishoppe of Abille in Spaine. The first notable heretiques of Englande, was Pellagius a Donke, about. 400. yeres after Chyxl, who lived suche a single life, as the Papistes do now. And about an hundred yeres before hym, in Africa was Arrius an vnmarried priest of Alexadria, as bothe Epiphanius, Eusebius and other doe

H. g.

witnesse.

of 5 old heretics in sundrie countries were vnmarried priestes, that pretended virginity.

1. The first heretike that ever was after Chyxl, abhorred the Godly marriage of priestes, and kept a whoze.

2. The first heretike i persia abhorred the marriage of Priestes.

August. epist. 74. Deuotio. 244. after Chyxl.

3. The first Anabaptist was an vnmarried priest

4. The 1. heretike i Spain abhorred the Marriage of priestes.

August. de here.

5. The first notable heretike in Englande was an vnmarried moke Anno do. 400.

6. The first notable heretike in Africa was an vnmarried priest.

7. And 5 first in Paphlagonia & Aemania were vnmarried priests



Anno do-  
mini. 324.

Sergius an  
vnmarried  
Monke, was  
the firste be-  
ginner of the  
Turkes law.  
Heretic and  
Lecherie met  
together in  
vnmarried  
Priestes.  
S. Ciprian  
lib. I. Epif. 3.  
The Sophi-  
sticall reason  
of the Papi-  
stes, disclosed,  
and by y<sup>e</sup> like  
confuted.

Math. viii.  
Luke. iiii.

witnesse. The firste heretiques in Paphlagonia, and Armenia  
were, Eustachiani, whose chief heresie was the condemning of  
prieistes marriage, so that they refused to receiue the Communion;  
at the handes of suche Priestes as were married, for the which  
thyng they were condemned, in the counsaile holden at Grangris  
about the tyme of Picene Counsaile, whiche was confirmed by  
the firste Synode in Trullo, holden at Constantinople. And from  
whence came the doctrine of Pachomet, whiche now is folowed  
of the Turkes and Saracens, and is muche largelier spread abroad  
then is the doctrine of Chyriste. Came it not from Sergius an vn-  
married Monke, and fledde for his naughtynesse from Byzans, of  
whose lessons Pachomet made his Alcoran? And all the hereti-  
ques befoze the tyme of Heluidius (if it be true that you saie, that  
Heluidius was the firste married prieste in Chyristendome) were  
vnmarried Priestes. Yet were some of them Stupratores virgi-  
num, & depopulatores Matrimonioru, Killers of Virgines,  
and defilers of Matrimonie, as saint Ciprian saith, wrytyng of  
Nouatus. Some liued in luxuria & voluptatibus, as you testifie,  
as Carpocrates. &c. Now to conclude, all these of whom I haue  
spoken, were Priestes, and vnmarried Priestes and heretiques:  
Ergo, all your Popishe virgine Priestes (if your reason were  
good) that marle not, bee heretiques. And now you see what ye  
haue wone with reasonyng, ab infinito, ad vniuersale. If now  
Marten can not deuise some pretty kinde of shifte, he hath shamed  
hym self with this first chapter, the somme wherof standeth vpon  
this point, that Heresie and Lecherie be commonly ioined to-  
gether, whiche sayng he proueth none other wise true, then that  
the first married priestes in some countries were heretiques, and  
by certayne notes. &c. And like as it is a shame for hym, in suche  
a weightie matter, to make suche a balde reason, though his  
groundes were true: so his groundes beyng vnttrue, his rebuke is  
encreased. For who knoweth not, that S. Peter was a priest, and  
the Gospell testifieth that he had a wife. The Euangelistes saie  
that Chyriste healed Peters wiues mother of a Fever. And Cle-  
mens Alexandrinus testifieth, that he did not putte her awaie,  
but continued with her, till she died in Martyrdome for Chyristes  
sake,

**I** sake, whiche Marten denieth. And the same Clement saith, that Peter spake to her when she was in dying, saying to her, Vxor memento domini, wife, remember the Lord. And that this is true, sainte Hierome against Iovinian, can not deny. And I am sure that Martin will not deny, but that Peter dwelt. xlv. yeres at Rome (soz to you Papistes Holys). Now if it were true that the first married priest in Italie (as Martin doeth alledge, for the proove of his purpose) were an heretique, then by this meanes should Peter be an heretique, unlesse the name will save, that Rome is not in Italie. For that it was not Helvidius, it shalbee reasoned hereafter. And for further proove of this purpose, he saith also that the first married priest in Fraunce, was an heretique, whiche saying he prooveth by the seconde Counsaile, holden at Towers (a worthy Counsaile) of eighte French Bishops all a greate, gathered together without the Popes consente (whiche marreth all the matter, by the iudgements of the Papistes) but let it bee granted, that it had been a generall Counsaile (as it was none) & that the Bishops beyng all Papistes, had not been so, yet doeth not the. 20. Canon by hym alledged proove his purpose, that the first married priest in Fraunce was an heretique.

Stromaton  
Lib. 7. Cle-  
mens Alex.

Martin can  
not proove,  
the first ma-  
ried priest in  
France was  
an heretique,  
by Turoneuse  
consilium as he  
allegedgeth.  
Co. 2. pag. 12

**B**ut it saith that this opinion (oz heresie as this poplie Counsaile nameth it) (a quodam presbytero primum surrexit, sprang firste of a certaine Priestle, not namyng where he dwelte, nei-ther whether he were married oz unmarried. But vpon this place, he noteth in the margent of his booke. *The first married priestle in Fraunce was an heretique*, where all menne may see, of that place it maye aswell be gathered, that it was an unmarried priestle. The place sermeth aswell soz the one as soz the other. Yea, and it is to be thought, that heresis presbyterorum, not to be of the mariage of priestes of Fraunce, but some other heresie begun by certaine priestes. For if it had been an heresie, married priestes should not have been suffered to receiue the Communion. Looke backe in the booke of generall Counsailes, further one hundred yere, and ye shall finde an other Counsaile, holden in the very same place at Towers, in the tyme of Leo the firste, where the Counsaile founde faulte, with their foresathers, whiche had made Lawes,

whereby



D. xxxiii. cum  
in presens, in  
glosa.

The straight  
law of Pope  
Siricius, a-  
gainst the ma-  
riage of prie-  
sts, condem-  
ned by Con-  
fession Turonense  
& Canon ii. 44.  
after Christ.

Married prie-  
sts be not re-  
moved from  
the Commu-  
nion.  
4 + 2. after  
Christ, it  
was no here-  
sie for a priest  
to haue a wife

The papistes  
seme to holde  
that the vn-  
cleannes of the  
minister hur-  
teth the Sa-  
cramente mi-

whereby to remoue married priestes from the Communion, and tooke vpon them to moderate that wicked lawe, whiche was be-  
foze that tyme made by Pope Siricius (a man altogether vnlearn-  
ned in the Scriptures) as by his reasonyng, hereafter shall ap-  
peare. By whiche moderation it is euidente, that thei did con-  
demne the extremitie, and vngodly iudgements of Siricius, and  
other the enemies of priestes mariages. The wordes of the Ca-  
non be these. Although it hath been ordained by our forefathers,  
that whatsoener priest or Deacon were convicted, that he gaue  
hym self to the procreation of childe, he should abstaine from  
the Communion of the Lorde. Nos tamen huic districtioni mo-  
derationem adhibentes, & iusta constitutione mollientes, id de-  
creuimus. &c. We notwithstanding that ordinance (saith the  
decree) adding a moderation to this rigour, and temperyng it  
with indifferencie, thus haue decreed. That a priest or deacon,  
whiche remaineth in the desire of Patrimoine, or els abstaineth  
not from procreation of childe, lette hym not ascende to any  
higher estate or promotion, neither offer sacrifices vnto God, or  
minister to the people. This onely maie bee sufficiente for them,  
that thei bee not remoued from the Communion, but that thei  
maie keepe these thynges, thei muste cutte of dykenesse, the  
mother of all vices. &c. By this Canon it is plaine (good reader)  
that 440. yere after Christe, it was no heresie in Fraunce, for  
a Priest to haue a wife, nor whozedom, neither (as Martin vllie  
termeth it) was a filthie thyng. For then should the Counsaile  
haue doen amisse, to allowe hym to receiue the Communion,  
whiche was a moze holy thyng, then euer was their Iddol the  
Passe. And although the superstition of these Frenche bishops,  
doe somewhat appeare, in denyng hym to minister the Commu-  
nion to other, yet doeth their folishnesse appeare withall, in that  
thei allowe the married priest to receiue it hym self, if he were  
(as Martin saith) an heretique. Who can iudge a matter of lesse  
weight, to receiue the Communion, then to minister it? Belike  
thei were of this opinion, that the uncleannes of the minister did  
hurte the thyng ministred, whiche was the opinion of the here-  
tiques, named Eustachiani, as it appereth by the first and fourth  
Canons

**A** Canons of the Counsaile holden at Gangris, and is at this date the opinion of the Anabaptistes. And Martin with all such Papistes as saie, that a Priestle maie not marrie, because of the vncleannes that should be in the minister, after liyng with his wife, and therefore maie not minister the Sacrament, doe declare that it is the plain opiniõ of the scate of the Papistes, as I haue partly befoze touched. I passe ouer, that euẽ in the same second Popishe Prouinciall Counsaile of Towres in Fraunce, the. xij. Canon graunteth the Bishop to haue his wife, as his sister, and so rule the Ecclesiasticall, and his owne house, and also that the. xij. canon of the same Counsaile, maketh mention of the Bishoppes wife, calling her Episcopa, that is to saie, the Bishoppes wife, or Bishoppes, charging all Bishoppes that lacke wiues, that thei shall haue no cõpanie or traine of women folowynge the. ec. vnieste thei haue wiues. And to set one Papist against an other, and to beate pen with your owne Doctors: Looke in the booke called Manipulus curatorum, where the Papiste Guido de Monte Rocherij, confesseth, speaking of the Sacramente of Orders, that in the p̃mitiue Church priestes had wiues, and thei were called Presbyteri. And these be his very wordes. Presbyteri autem vocatur, quia secundum morem primitiue Ecclesie, erat uxor Presbyteri. That is to saie: The Priestles wife is called Presbyteri, because, that according to the fashio of the p̃mitiue church, she was the priestles wife. And thus ye see, that we doe not onely proue by your owne Doctors, that priestes had wiues in the p̃mitiue Church, but we also shewe how thei were then named.

nistred, as to  
the Anabap-  
tistes & Eu-  
stachians.  
Gágrensi Con-  
siliũ. ca. 1. et. 4.

Episcopa.

Manipulus  
curatorum.

Presbyteri.

And I will also teache Martine, that this is written of sainte Hillarie, Bishoppe of Potiers in Fraunce (200. yeres befoze the seconde Counsaile at Towres, that he alledged) that he was bothe a Bishoppe, and a married Bishoppe. And lest Martine should saie, that he abstained from his wife, whiche he had befoze he was Bishop (as he falsly saith all Bishoppes) I shall desire thee to call to remembrance, the Epistle that he wrote beyng an old man (as he saileth hym self there) to his daughter Abram, who was so yonge, that he doubted whether she could vnderstande his writing, or not, and therefore saied vnto her. Tu vero

S. Hillarie  
Bishoppe of  
Potiers in  
Fraunce was  
married, 1200.  
yeres agoe.  
The wordes  
of Bishoppe  
Hillarie to  
his daughter  
Abram.

si quid



si quid minus, per veritatem in hymno & Epistola intelligis, inter-  
roga matrem tuam. If by reason of your tender age, you can not  
vnderstande the Hymne and the Epistle, aske your mother, and  
immediatly he calleth her his moste deare daughter. Wherby  
it maie appeare in saincte Hillaries dates, it was lawfull for a  
Bishop in Fraunce to haue a wife. For otherwise the holy man  
Hillarie, would not haue vsed it. And the age of him self, and the  
youth of his daughter, seme to proue that he was begotten af-  
ter he was made Bishop. But, Martine like hym self triumpheth  
sayng. No Bishoppes had wiues, but heretiques, whereth his  
rallyng tongue, condemneth Hillarie for an heretique, if any mā  
would beleue hym. But his tongue is no flaunder, to all soche  
as knowe hym, God be praised. Also for the further proue of his  
purpose, he alledgeth out of saincte Hierome against Heluidius;  
that the firste married priests in Italie, yea, in the whole worlde  
was an heretique. Marke now good reader, and thou shalt heare  
a glorious lye of Martins. I call it glorious, because he hath set  
it forth with suche a gloze, not here onely, but hereafter in the  
118. leafe also. Martines wordes in his firste place are these.

Martin con-  
demneth S.  
Hillarie for  
an heretique.

Martin be-  
lieth Saincte  
Hierome.

Fol. 3. Mar-  
tines owne  
wordes.

In Italie the firste Priest that married: was he any better? (Meanynge  
than an heretique.) Sainct Hierome saith it was Heluidius the  
heretique, whiche denied our blessed Ladie to haue continued  
a virgine. These be the wordes of the greate Clarke Master  
docto Martine the Lawyer (as of hym self he saith) but I might  
better haue saied, of docto Martine the lyer, for doubtlesse he is  
a thousande folde better seen in lyeing, then in lawyng. Whiche  
appeareth not onely by the moste parte of the notes in the mar-  
gent, in his firste chapter (pointyng to the terte of like trouthe)  
that bee moste commonly lies: but also by this place, and an in fi-  
fifte number of other, where he beliethe falsly the old wryters, not  
onely in falsly turning them, & wrythynge their saynges against  
their meanynges: but also in moste falsly aduouchyng them to  
saye, that thei saie not, as in this place he maketh a moste shame-  
full lye vpon S. Hierome. For I assure thee, good reader, that S.  
Hierom saith not in all his booke against Heluidius, that he was  
(as Martine reporteth) the firste married priest in Italie. No, S.

Hierome

*Original does not contain for the  
book of the same*

**A** Hierome salety not that Heluidius was married. And how make it then be true, that saint Hierome salety, he was the firste married p[ri]este in Italie: So now ye see, that Martine is not contented, to make one lye vpon saint Hierome, but he muste also laie one in an others necke, reportyng saint Hierome to saie, that Heluidius was the firste p[ri]este that married in Italie, because it is a lye, that he was married at all: and yet salety Martine, saint Hierome reporteth, that he was not onely married, but also the firste married p[ri]este in Italie.

**W** And in this point also Martine is not a litle to be blamed that he doeth not onely belie S. Hierom, but also the thing it self is a lye whiche he salety S. Hierom to saie. But you will aske me howe I can p[ro]oue that saint Hierom salety not so: Forsooth, twoo waies. Firste I am contented to be iudged by the whoole booke whiche saint Hierom hath w[ri]tten againste Heluidius.

Secondarily, I am contented to let Marten hymself be iudge, for these bee his wordes whiche immediatly followe this lye before w[ri]tten. And (salety Marten) he salety not (meanyng by saint Hierome) that he was the firste Married Prieste in Italie. For good reader,

**T**his point, then his owne penne: Well, doeth S. Hierom saie so: So verely salety Marten, why then so? shame suffereth he those lines before in the texte, and that note in the Margent to stande in his booke without adding vnto it, some suche note as this is: Beleue not Martine in this place, for here he lyeth egregiously.

Why, but I p[re]tend you is it not enough for Martine to saie that S. Hierom salety not so: Yes forsooth, enough to p[ro]oue the other sayng a lie. But to p[ro]ceede if saint Hierom saie not so, I p[re]tend you what salety he: Marten (salety Marten) he salety not that he was the firste married Prieste in Italy: But the firste p[ri]este that

**B**ecame both spirituall and temp[or]all in the whole worlde. Now belike Marten hath looked so narrowly to his matters, that he will not bee taken with his accustomed fashyon of lyng. But what will you saie, if this also bee alie? I thinke ye not then he were a meete man to lie for the whetstone: Verelie good reader, this is no lesse lie then the other, for this is not in all S. Hierom

J. J. neither

Martine ascribeth a lye to S. Hiero.

Martines wordes.

A note to be put in y<sup>e</sup> margin of Martines booke. Note that Marten turneth the word Sacerdos by the English word spirituall.

Martine delecteth one lye with another



neither. Whether by ye male see his tongue so accustomed to lying, that he can not when he would, saie the truthe. But I praye you what saith S. Hierom of Heluidius: sozsoth that which soloweth in Latine in Martins owne booke, these be his wordes. Solus in yniuerso mundo laicus simul & sacerdos. (The English wherof is this, he onely in the whole worlde was both at once a prieste and a laie man. In the which wordes thou maist se god, reader, that there is no mention, neither that he was the firste married prieste in Italy, neither that he was the firste married prieste in the whole worlde, neither that he was married, vnlesse ye will saie that all laie men be married. Yea if it were true that all laie men, were married men, yet is there neuer a worde in saint Hierome neither of (Italy) neither of (firste) noz of (laste) noz of marriage. Nowe maie you see what credit is to be geuen to Martin when he alledgeth old authours. But it maie be, peradventure he will saie the Printer deceaued hym, and put it in of his owne hedde. But Martin ca not escape so. For in. 18. lese. 1. C. pag. 2. he maketh the self same lie againe, and saith also there, that the Peritiue Heluidius was the firste married prieste that we reade of in al Christendom. It is the property of some liars, when thei haue told a lie once or thwice, or oftner, that by often telling of their lies to other, at last thei thinke them true themselves. And so it may bee, that Martin by often telling this vaine fable, doeth now thinke it is a moste true story. But seyng it is plainly shewed, that Martin faileth in the pzoof of his groundes, where he intendeth to pzooue by induction, the firste married prieste in Italy, and in Fraunce, and so sozth were Heretiques (though he were able to make some pzoof of other married priestes in other countries) yet can not his reason holde, as I haue at large befoze declared, because some partes of the induction beyng impzooned, the reason runneth but frō an indefinite to an vniuersal. Whiche kinde of reasoning, young Sophisters in Cambridge be shent when thei vse. But Martin, fearyng lest all his bzabylng will not serue his turne, hath picked out a peece of S. Hierom, where he semeth to note certayne properties and qualities, whiche he saith be commonly in heretiques, & striveth to applie the same to suche, as had pzoofesse

Martins ma-  
ifest vn-  
cructh in al-  
ledgyng old  
authours.

and of al  
the world  
the firste  
married  
prieste  
in Italy  
and in  
Fraunce  
and so  
sozth  
were  
heretiques  
though  
he were  
able to  
make  
some  
pzoof  
of other  
married  
priests  
in other  
countries  
yet can  
not his  
reason  
holde  
because  
some  
partes  
of the  
inductio  
beyng  
impzooned  
the reason  
runneth  
but frō  
an indefi  
nite to an  
vniuersal  
Whiche  
kinde of  
reasoning  
young  
Sophisters  
in Cambridge  
be shent  
when thei  
vse.

**A** professed Chyistes gospel in Englande. The wordes be these as  
 he doeth alledge them. Raro heretici diligunt castitatem, & qui-  
 cūq; amare pudicitia se simulāt vt Manichæus, Martiō, Arrius,  
 Tatianus, & instauratores veteris hereseos, venenato ore mella  
 promittūt, cæterum iuxta Apostolum quæ secretè agunt, turpe  
 est dicere. The englishe whereof (as you Martin haue handled  
 it) doth evidently proue that you vnderstande not the Latin,  
 or els ment to blinde the reader: for this place dooeth plainly set  
 forth the properties of the Popishe virgine Priestes, and of the  
 other papistes, that in all saint Hierom there can not lightly bee  
 founde a better. Wherefore that the reader maie vnderstande  
 the true sense of it, I will translate it truelie, that your salthode  
 in translatinge may appeare, when my translation and yours  
 shalbe laied together. Heretiques (saith S. Hierom) and all such  
 as pzetende that thei lone chastitie, doe vete seldome lone it in  
 deede, as Manichæus, Martiō, Arrius, Tatianus, and the remners  
 of the olde heresse. Thei promise honie with a poisoned mouthe,  
 but accozding to the sayng of thapostle, it is a shame to speake,  
 what thei doe in secretes. Now marke good reader, S. Hierome  
 in this place inueigbeth sharply against the olde Heretikes,  
 whiche would not marrie themselves, nor allowe marriage in  
 other, but pretendede suche an holynes with a shewe of virgin-  
 itie, and hatred of marriage, that with their holy lookes and swete  
 wordes, thei deceiued the people. Wherby thou maiest well per-  
 ceine, that this place of sainte Hierome maketh fully againste  
 suche Priestes as saie, thei haue the gift of chastitie, and haue it  
 not, that liue in whoredome and marrie not, that pzetende hol-  
 nes in the sight of the people, but leade a filthie life in corners,  
 and in secret. And for example, he nameth a number of heritikes  
 that were vnmarrid Priestes, as the Popishe Priestes bee, and  
 thought marriage to bee to vncleane a thing to be in a minister,  
 as all the papistes do. Lette Martin hymself denie if he can that  
 these were vnmarrid, so that there is nothing here, that agreeth  
 not fully with the papistes. No how ignorance blindeth Martins  
 eyes. You maie see how he is felled with his stone weapon. All  
 the witte he had, coulde not, or els of forwardnes he woulde not

Notes picked  
 out of saint  
 Hierom by  
 Martin  
 whereby to  
 knowe an  
 Heretique.

Hierom. li.  
 2. in Ose. 9.



make a sense of this place. But note his impudence in his translation out of the latin into the english, he putteth in these wordes (against the Sacrament of matrimony) which is not in the latin, myndyng, as it seemeth, by a sleight for want of other prooffe, to perswade the vnlearned reader, by this peece of saint Hierom, that mariage is a Sacrament. Which if it so did, yet were it no more for his purpose in this place, then any vain talke of the Pope or other by matter. So in this place, we haue also another testimony of Martinus Luthod, and see plainly that the notes, whereby he minded to haue (with the authority of saint Hierome) described vs, doe paine himself and his Popes virgine priestes evidently to our eyes. But Martine suspecting belike that these notes also, either could not at all, or not sufficientlie serue his purpose, he proceedeth to an other peece of saint Hierome, deducyng as befoze his reason a posteriori. trusting that now he hath founde but suche notes, whereby to proue vs Heretiques, as we can not auoide, and his notes bee these. *They geue them selues to gluttonie, to delicatenesse, to eatyng of fleshe (whom therefoze Martinus calleth fleshmongers) to hauntyng of Baumes, thei smell of Muske and Perfumes, and with other sordidie ornaments, thei procure them selues to be boastyfull of bodily*

Martines  
owne mar-  
kes declare  
him to be an  
Heretique.

These old he-  
retiques were  
condemned e-  
mongst other  
opinions, be-  
cause thei dis-  
swaded men  
from eatyng  
of fleshe.

The diet of a  
chistian mā.

All men know right wel, that as abstaynyng doth not proue a good Christian man, so dooth not eatyng of fleshe proue a man an Heretique. Manichei, Tatiani, Montani, Cataphriges, Acriani, Priscilianiste, Saturninus, Basilidiani, and many other olde Archeheretiques abstained from fleshe, and taught this doctrine, that the eatyng of fleshe did defile a Christian man, and yet notwithstanding their doctrine and abstinence, thei were rancke Heretiques. Wherfore it seemeth that saint Hierome did not finde fault with them that eate fleshe, but with them that eate it not for the satisfiing of their hunger, but of their pleasure. And in suche case the eatyng of fishe, or of breade either, is not com- mended. The Christian man abhorreth superstitious diete, and the haine pleasure that is encreased of eating without necessity, and without respect of the kinde whether it bee fishe or fleshe: knowyng that all creatures of God bee good, if thei be taken with

**W**ith thanks geuyng, for thei bee sanctified by the word of God and prayer. And also that whiche entreteth into the mouth defileth not the man, but that whiche cometh out of the mouth defileth the man, that is to saie euell thoughtes, murther, adultery, who- redome, theft, false witnes, and flander. And whereas Martine 1. Timo. 4.

thincketh the other notes, as smelling of muske, and washing in balumes, paintyng of faces, &c. be notes whereby to knowe He- retiques: Then it is an easie matter in Princes courtes, and Math. 15.  
Bishoppes houses, and many other mens houses also, to finde out Heretiques by the nose, without the Popes kinde of Inqui- sition hereticæ prauitatis. If I saie the sauour of Cluet, Muske, Perfumes, and Oyntementes bee sufficient notes to proue an Heretique (as Martins diuinitte out of saint Hierome seemeth to infer) then muste it also followe, that the greater and stron- ger sauoure, shall proue the greater and stronger Heretique. And then if a man would finde out the rankest Heretique in a Company, his best waie is to gette hym to a Popishe procession (for sermons bee layde aside, whiche reprinted the abuse of suche thinges) or to Masse, specially vppon an high date, and he shall trie out by his nose, who is not only an Heretique, but also who

Martin with his notes ma- keth the Pa- pistes here- tiques.

**I**s the moste arrant and moste rancke Heretique, aboue the rest. And it is like, the fairer and greater nose shall doe in this case the better seruice, and therefore it might be thought good, that the Queene in bestowyng her Bishopricks, should consider not so muche the learnyng of the partie, as whether he haue a faire nose or not, that is skillfull in sauoures: for the Bishops nose (by this doctrine of Martine) shall do hym as good seruise, as some handsome Somner, and in deede myght sumtyme smell out his master, for the moste cankered heretique in the companie. Well, sayng it is so, that we be condemned for heretiques, because we

**S**mell of perfumes, and whot sauoures and delicate fare &c. (If it be true that Martine saith) then take you heede you seeke soule- papistes, of youre nedeles breakfastes, of your stretch belly di- ners, of your gluttonouse suppers, reare suppers, blouising ban- hettes, and Epicurious fare. Take heede of youre hote wines, of your hote spices, and continuall iunchetling cheere. Take heede how



haue holwe you vse balumes oꝝ strong sauoures. Take heede ye  
 painte not poure faces, to make you seeme moze beautifull then  
 you be in deede. Take heede ye carpe not clowes oꝝ some like thing,  
 in poure mouthes to saue poure bzeathes from stinckynge. Take  
 heede ye dwell not in the North (whiche is an other of Martins  
 notes) soꝝ in case you offe in these thynges, your great learned  
 pꝛoctor master D. Thomas Martin the Lawier, by his diuinitie  
 hath pꝛoued you all Heretiques. And as touchyng my self and o-  
 ther whom it pleaseth Martin to call Heretiques, wee are conte-  
 sted, lette this be the issue: whether of the Papistes, oꝝ of vs, haue  
 moze of these notes, let thein be called Heretiques with shame  
 enough. And let the other not be called Catholikes and Christi-  
 ans, accordyng to his clerkely determination. Wh (saith Mar-  
 tin) if saint Hierome had liued in our daies, trowe you that he  
 would haue writte lesse of our married pꝛiestes? Merely it might  
 be thought if he were a liue at these daies, & saue Martins wi-  
 thyng of his wꝛityng, he would not iudge Martin one of the wi-  
 sest, applyng that S. Hierome spake of the filthie vnmarried He-  
 retiques, to the godly married Pꝛiestes of our daies. Foꝝ besides  
 all other pꝛofes, this one (where S. Hierom saith he speaketh of  
 them qui pudicitiam amare se simulāt, as Martin also alledegeth, C  
 that is, which pꝛetend thei haue a loue to chastitie) helued plain-  
 ly, that his saynges muste be applyed to suche vnmarried, as the  
 Popishe Pꝛiestes be, and can not bee applyed vnto them which  
 without dissembling their infirmitie, soꝝ the auoidyng of con-  
 tention take them wiues, and liue the godly estate of Patrimonie.  
 Also besides his plaine woꝝdes qui pudicitiam amare se simulāt  
 i. whiche pꝛetende that thei loue chastitie: the Heretiques which  
 saint Hierome rehearseth soꝝ pꝛofe and example were vnmarried  
 pꝛiestes, & therefore (as thou seest) must needes be applyed to suche  
 a wiueles dissembling generation, as S. Hierome noteth Anse-  
 chust their holy father. Yea, and it is further to bee thought, that  
 if he were these daies aliue, he would commend doctoꝝ Luther,  
 Oecolampadius, Doctoꝝ Capito, Bucer, and Doctoꝝ Peter Mar-  
 tyr soꝝ the sinceritie of their doctrine, and soꝝ that with wꝛityng  
 vpon the scriptures, thei haue genen suche a light, as S. Hierom  
 his

**A** his eyes would be foyfull to see, though it were with the retrac-  
tatio of other things, beside those wherewith his frenes charged  
hym in his booke against Iouinian, & surbe like as I haue noted  
befoze. It is like that you fell into this wilke of S. Hieromes life  
in these daies, because ye would finde some waie to tel the world  
(that Oecolampadius, Capito, and Munster, were Monkcs or  
Friers, and afterwarde married men. No man can iudge other-  
wise that noteth your proceffe, and perceiueth the desire that your  
tongue hath to lyeing. Wel, seing Capito was no Monk nor Friar  
(as you reposit hym you shall not chose but suffer me to saie, this  
is an other of your lies. For it is true that of these al that you re-  
posit, he was neither Monk nor Friar. And in case thei had been  
as doctor Luther, doctor Bucer, and the other were, it could nei-  
ther further your matter, nor hurte oures, vnlesse it bee to ease  
your tongue a little, when it is desirous to raile. And where you  
saie, their marriage was bothe against the Lawe of God, and the  
Lawe of man: and also where in the seconds Chapter of your  
booke, you saie it is an olde heresie, newe scoured, I doubt not,  
befoze I haue doen with you, and your fellowes, ye shall see it  
prooued befoze your face, that it is an old truth, taught by Christ  
and his Apostles, newlie by you Papistes and Gods enemies,  
made heresie. In whiche discourse it shall also appeare, that D.  
Luther, doctor Martyr, &c. were not the first founders of this re-  
ligion (as you selanderouslie reporte) but the Patriarches, the  
Propheetes, and Christe and his Apostles. But seying Martine  
brought in this matter but for a raiyng purpose, I will leaue it  
of for this present: And will tell thee, good reader, of an other so-  
lempne lye that Martine hath made, whiles his tongue runneth  
raiying after D. Luther. He saith there, that Luther hath written  
in his booke, de captiuitate Babilonica: Si vxor non possit, aut  
non vult, ancilla venito. (That is to saie) If the good wife can  
not, or will not, the good man maie take his maide. Speake a-  
gaine Martine, where saith Luther these wooordes: Thou saiest  
in his booke, De captiuitate Babilonica. The self same lye, ma-  
keth Pighius of Luther. Take that booke in thy hande (good rea-  
der) and read it ouer, when thou findest there, as doctor Martine  
doeth

The mar-  
riage of Pries-  
tes is an old  
truth newlie  
made heresie  
by the Pa-  
pistes.



i. Peter. ii.

doeth report, I am content, let it be saied that I haue slandered Doctor Martine, if not, testifie with me, that he is a lying witnesse, and one of those Doctors, whom the Apostle calleth Pseudopphetas in populo, & falsos doctores, qui clam inducent sectas perniciosas. That is, false Prophetes amongst the people, and false lying Doctors, whiche shall pruely byng in pernicious sectes.

I assure thee (good reader) that is a soule lye, that Martine and Pighius his fellowe maketh of Luther: For that sayng whiche thei all alledge in Latine, as though it had been so by Luther perned, is not in all that booke, where Martine moste shamefullie aduoucheth the same to bee. Shame ye not you Papistes, that suche a loude lying bablar, and so false and vaine a manne, hath taken vpon hym the defence of your cause: Whose owne mouth and penne condemneth hym for an open lyer: Tremble ye not to shedde any mannes blood, vpon the report of suche an impudent man, as he is: I will not hide fro thee, good reader, Luthers iudgement in that booke, concernyng that matter. In one place there, speakyng of the impedimentes of Matrimonie, he saiet, that if the man bee suche a one by nature, that is impossible for hym to doe the dætie of a husbände, then his contracte with a woman, shall not binde her to be his wife, and this is his reason.

The papistes  
can not abide  
Luther. whē  
he teacheth  
their awne  
doctrine.

Quia error & ignorantia virilis impotentix, hic impedit matrimonium. Because, saiet he, the error and ignorance of the impotencie of the man, in this case letteth the Matrimonie, which sayng, if you papistes would condemne, ye cōdemne the doctrine of your owne father the Pope hym self. For Gregorie Bishop of Rome, writyng to the bishop of Rauenna, saith on this wise. Vir & mulier si se coniunxerint, & dixerit postea mulier de viro quod coire nō possit cū ea, si possit probare quod verum sit per iustum iudicium, accipiat alium. If a man and a woman be married together (saiet the Pope) and the woman afterwarde saie, that the man can haue no carnall knowledge of her, & can byng for the lawfull prose thereof, let her take an other. Moreouer before in the same question, and afterwarde in the chapter (Si quis) these wordes bee plaine, and in maner the verie same that Luther

These Barbs viij Barres, vnto page  
52.

**A**ther hath spoken, *Impossibilitas reddendi debitum, soluit vincu-  
lum cōiugij*, The impossibilitie of doyng the matrimoniall due-  
tie, breaketh the bonde of matrimonte: Understanding the same  
defecte to be naturall, as Luther by the plaine wordes there de-  
clareth that he doeth. And the self same doctrine is largelie sette  
foythe and allowed by the master of the Sentence. Lib. 4. d. 34.

Wherefoze, like as for this sayng Luther can nat be charged  
with any newe doctrine, for that the same is taught by the Pope  
hymself and the master of the sentence, and Gratianus &c: So  
can not the same discharge Martine of his former evidente and

Magister senten-  
ne. lib. 4. d. 34  
read the place  
and iudge.

**B** moſte manifest ſlanderous lie. If the Papistes haue none of  
more credit then Martine the leſode Lawiar, is to defende their  
guarrell, their doctrine muſte needes lie in the duſt, ſo; lacke of  
men of honeſtie and credite to defende it. If Martine were not  
ſhameles, I would not but marvelle why he ſhould ſo repozt of  
Luther, concernyng his doctrine of Matrimonie in that boke, ſo;  
he is there ſo ware of his wordes, and ſo circumspect with his pen  
in that poynt, that he will define nothyng, as by the verſe laſt  
wordes there entreatyng vpon matrimonie, it is moſte evident,  
whiche ſo; benitie I will omit. Many tymes it chaunceth, that

**C** ſelf will beaueſt muche ill, and neuer moze, then when it light-  
eth vpon a greate Perſonage. Whiche ſayng were proued very  
trewe by Martins ſtozy of Michael Paleologus, if it were true-  
lie repozted. But his mouthe is ſo full of lyes, that a man canne  
not tell when he maie beleue hym. He ſaith he hath read that  
hiſtozie of Michael Paleologus in a greeke authoꝝ. And that may  
bee true, but it is verſe vnlikely, becauſe the hiſtozies do declare,  
that there were diuerſe Emperours of the eaſte, whoſe names  
were Michael, but no moze named as (I remember) Michael  
Paleologus, ſayng Michael the ſeuenth, and laſte of that name

**D** Michael, who was. 1260. yeres after Chriſte, as Chzyoncles doe  
witnes, that is to ſay about 300 yeres ago. But the hiſtozy that  
Martine aſcribed to the Emperoure Michael Paleologus, was  
(as he hymſelf ſaith) when Pope Nicholas, about the yere of  
our Lorde. 860. ſent out an excommunication againſt Photius,  
Patriarche of Conſtantinople. And ſo it foloweth, that Michael

h. j.

Paleologus



An other lye  
of Martins.

Kyng Henry  
the viii.

An other lye  
of Martins.  
Martin falsi-  
fies histories

Paleologus the Emperour was (if Martins tale could be true) **A**  
four hundred yeares before he was borne. Whereby it should  
seme, that Martins talke in this place, is a notable fained lye  
and so muche the moze like to be alie, because he is in all the rest  
of his booke so geuen to lyng. But let it bee true that Michael  
the first (betwene whom and Pope Nicholas the first, the conten-  
tion was for Ignatius and Photius) were named Michael Pale-  
ologus, (whiche I saie Martine cannot proue) yet the histozy that  
Martine loyneth to his matter (that is) that he hath redde the  
cause of the contention, betwene Pope Nicholas the firste and  
hym, was for a pleasure that the saied Emperoure should shewe **B**  
to his vncle, for the puttyng awaie of his lawfull wife, and ma-  
rying his daughter in lawe. I thincke bee not altogether true;  
but that sumwhat in this histozy is added of Martins owne for-  
ging, desiring to haue colour for his quarrell, whē he intendeth  
to slea under Kyng Henry the eight the Quēnes father, whiche  
entent of his appereth, whē he wisheth, that the like had not been  
practised elswhere. And somwhat this my suspitiō is encreased,  
by that Martine refuseth to name the Greeke aucthou, whom  
he alledgeth. And againe, whereas in the bookes of generall  
Counsailes, the earnest Epistles written from Nicholas the **C**  
Pope, to the Emperour Michael the firste (for in those dates there  
were none named Paleologus, as Martine saith) spake of the  
puttyng out of Ignatius, and the puttyng in of Photius, into the  
office of the Patriarche, no mention is made of any suche mat-  
ter, whiche is not like the Pope would haue left out, beyng (as  
Martine alledgeth) the chief cause of their falling out, and spea-  
kyng so stoutely to the Emperour, and touchyng hym so vilie, as  
his Antechristian boldnesse doeth. But how muche soener of the  
histozy is true, this chief poincte that Martine alledgeth the hi-  
stozy for, (that is, that the heresie against the holy ghost, and the **D**  
contention thereof, sprang vpon this occasion) this, I saie, is ma-  
nifestly false, as by sundrie substantiall reasons, I will proue  
plaine, to suche as haue any knowledge of the doing in generall  
Counsailes, and bee not as Martine is, arrogantly wise, wise I  
saie, in their owne conceipt, and not in deede. For proue whereof,

firste

**A** firste and formoste, it appeareth in the first booke and tenth chapter, in the hystorie of Theodoret, an old Greeke authour, by the confession of Pope Damasus (500. yeres before the tyme of that Emperour, whom Martine falsly nameth Michael Paleologus) whiche confession he sente to Paulinus Bishopp of Thessalonica in Macedonia, that anon after the Nicene Counsaile, sprang contention, for doctrine against the holy ghost, and that suche a busynesse ensued thereof, that the Fathers were faine to punish the offendours therein, by excommunication. Wherupon it followed, that bothe in Toletano consilio. i. aboute. 400. yeres after Christ, and also in the seconde Counsaile, whiche some name the seventh Counsaile of Nice, the Bishoppes did putte into the Crede, the procedyng of the holy Ghost, from the Father and the Sonne, as ye maye reade in those Counsailes.

Theodoret. li. 1.  
ca. 10.

Toletū cōcil. 1.

The Latine by. Nicen Counsaile was holden in the tyme of Pope Hadrian the first, 100. yere before Michael had the contention with Pope Nicholas the firste, in whose tyme, Martine saith, this error firste began: and. 500. yere before Michel Paleologus was borne, of whom Martine falsly fathered this storie. Whiche sayng of his, if it were true, how could Theodoretus write of it, being dead in the tyme of Leo the first Emperour (as Gennadius witnesseth) many hundred yeres before? Will Martine make men beleue, that the first Counsaile at Tolet in Spaine, and the 7. Counsaile of Nice, amended thynges so many hundred yeres before they were amisse? And that Theodoret could talke of thynges, that were doen aboute. 300. yere after he was dead: You fauourers of Martine, beholde your owne follie.

Nicen concil. 7.

Hadrian was  
Anno D. 772.  
and the Emperour  
Michael,  
Anno D. 819.

**F**urthermore, the decre of Eugenius the fourth, whereby the vnyon of the East and Weste Churches were declared, doeth shewe (as the same Pope Eugenius doeth confesse) that this dissention for the procedyng of the holy ghost, began, Nongentis & amplius annis (that is to saye) more then. 900. yeres before his tyme. And Eugenius the. 4. began his rule in the yere of our Lorde. 1431. out of the whiche number, if ye take. 900. and more, accordyng to Pope Eugenius accompt, it shall appere that Michael Paleologus (though he were in the tyme of Nicholas

h. ij. the



the firste as Martine saith reporteth) was aboue 300. yere after **A**  
 this dissention began, whiche Martine for the mayntenaunce of  
 his lyes saith, began in his tyme. If I shoulde bzing in the firste  
 counsaile holden at Constantinople against Eunomius for deni-  
 yng of the procession of the holy Ghost from the Father and the  
 Sonne, what can Martine saie? Againste this Eunomius, Basil  
 and other haue written plentifully. Thus ye see concerning the  
 beginning of this heresie againste the holy Ghoste, Martine is  
 founde a falsifier of histories, not onely by the supputation of ye-  
 res, but also by the verie testimony of the Pope hymself his God.  
 Now concernyng the cause of the dissention betwene the Grekes **B**  
 and the Latines wherwith Martin charged the Emperour Mi-  
 chaell Paleologus: The learned man cardinall Bessarion Patri-  
 arche of Constantinople and Archbushoppe of Nicea, writteth a  
 whole Chapter for declaration of the cause of this schisme and  
 dissention, shewyng that the Bushoppe of Rome was the causer  
 thereof, for that he, Sua vnus autoritate fretus, aduocata syno-  
 do generali particulam illam communi symbolo fidei, non cum  
 communi ascensu, ascripsit. that is, when he had called a generall  
 counsaile, he tooke vpon hym of his owne priuate authoritie, to  
 adde this parcell (of the proceeding of the holy Ghoste from the **C**  
 father and the sonne) to the common crede, without the consent  
 of the rest of the other Bushoppes there assembled. Behold good  
 reader, a plaine prose, that it was the rashe and temerouse bold-  
 nes of the Bushoppe of Rome that caused this dissention, who  
 of his owne authoritie would doe that tumultuously, whiche he  
 might haue doen with others consente quietly, and that was it,  
 which caused first all that dissention that ensued, & also the latter  
 ruine, mischief, distructio, and Turkeshe captiuitie, which Mar-  
 tin saith, is this daie lighted vpon the church of God in Grecia.  
 But Martin will saie, the thyng that he did was good. Yea, but **D**  
 the maner of the doyng was such, as I thinke Martine, if he  
 thoroughly knowe it, as he would seme to doe, hym self (for al his  
 folke) will not yet defende it. And the inconueniencies that fol-  
 lowed the Popes braules and beastly auidacitie, declare that the  
 meanes whiche he vsed in compassyng his doynges, were wic-  
 ked.

The Pope  
 was the cause  
 of the dissen-  
 tion betwene  
 the greke and  
 the latine  
 Church con-  
 trarie to  
 Martine.

**A**ked and deuilllike. So that wheras Martin imputeth the breach and contention, betwene the Greke and the Latine church, and the ouerthrowe, bothe of the Grecians Church and kyngdome, to the lecherous life of the vncle to the Emperour Michael Paleologus: it is proued, that the Pope the author of all mischief in the Church of God, was the onely matche that kindeled this fire. A woorthie matter doubtlesse, to depriue the Pope for euer after, from bearyng any rule, though there were nothyng els, wherewith to charge hym. And thus is Martin once again ouer-  
throwen with his owne reason, and taken with a double lye, as

Two lies of  
Martines at  
a cast.

**B**well for the alledgyng of the heresie againste the holie ghoste, to begin so lately, whiche began so many hundred yeres befoze: As for aduouchyng the dissention, whiche rose betwene the East and the Weste Church, to procede first of lecherie and ambitio (as he termeth it in his note in the margente) of the Emperour Michael Paleologus and his vncle, whiche proceeded firste (as we see by the testimonie of Bessarion) from Gods greate enemye the Pope, the Archeheretique in Christendome.

**C**Now to make answer to that selwe lines, whiche remaineth in Martines first Chapter, I neede not to take farther paines, because thei be nothyng els but lies and ralynges, grounded vpon false groundes, as I haue befoze declared, onely to this ende, that Henry the eight the Queenes father, might appere to the worlde bothe a Lechour, an Heretique, and a man full of all other wickednesse, out of whose naughtie life, Martine would haue all the preaching in kyng Edwardes daies, whiche he calleth heresie, to haue his first originall.

And the procedynges of the late Parliament, in the seconde yere of the Queenes reigne, wherein all her fathers doynges in religion be condemned, come to confirme the same. So that the

**D**Queenes Father (if he had beene suche a man as the Papistes reporte hym) were nowe condemned with vs. Wherefoze it is to be thought, seying that almighty God hath permitted, some of vs to suffer Martirdome by fire, by bloodie persecution, and the tyrannye of the Popes Lawe, and tormentes for professyng the trathe of Gods worde: that now the bodie of that noble Prince



the **Queenes** Father (because he was the beginner of all this, as **A**  
**Mardne** reporteth, and the continuer of it. **xrb. yeres**, as the  
 proceedinges of the **Parlamente** seme to pronounce) shal bee ta-  
 ken up at **Windsoze**, and burned as **Wicklifes** was. All men  
 of wisdom and discretion maie iudge of thee (if thou were not  
 as thou shewest thy self, a shamelesse railer, holde of all regarde,  
 against whom thy tongue talketh) that it had been thy parte, to  
 haue couered the faulte of the **Queenes** Father, if thou haddest  
 any faulte wherewith to charge hym, lesse the woꝛlde perceiue  
 some vnnaturalnesse in her, so to suffer her noble Father now  
 being dead, to bee railed vpon, by one who shewed hym selfe a **B**  
 traitour to hym, when he was a king. All the woꝛlde right well  
 knoweth, that there is no sparke neither of **Gods** spirite, neither  
 of good nature in those childzen, whiche are not greued to heare  
 their deade parentes enill reported, and their faultes reuealed.  
 Suche is the reuerence due to them that bee dead, vnto whom  
 we ought obedience in the time of their life. And what good opi-  
 nion maie any man euer hereafter conceiue of suche a **Papiste**,  
 and of a great rable of the rest, who glozy in nothyng more now,  
 then that thei haue been rancke traitours these many yeres? And  
 what thyng shall haue the name of vice, where treason is made **C**  
 a vertue? What iustice can be ministered, where a traitour is  
 the Judge? Who knoweth not, in a Counsaile, where there bee  
 but twelue, what a perillous thyng it was to haue one **Judas**,  
 though none of the reste loued hym? How muche more is it then  
 perillous, where all the reste allowe his counsailes and doynges,  
 and make as it were of an olde **Judas**, a newe **Christe**. Here had  
 I a greate felde to walke in, describyng these dissemblers with  
 princes, and with suche realmes where thei beare rule, but wee  
 will cease, to bitter their deservynges, and returne again to that  
 matter, whiche doeth moze properly appertaine to the argumēt **D**  
 of our wrytyng, and therefore will resume that was begonne in  
 the. 32. lease **B**. continued vnto. 35. **B**. before, s, that the **Apostles**  
 had their wiues, as all wryters aunciente confesse the same, and  
 all reasonable men will agree thereto.

Now if it can be hoꝛne of mennes eares, to heare that the **A**  
 postles

**A** poffles had wities: why should this author by his tragical exaggerations make it fo obvious for Bifhoppes and Prieftes (the apoftles fuccellors) to haue their lawfull wies: I thincke he will not faye that the beffe of his chaſte Prieftes, be better then the Apoftles.

Againe, to confider what Paphnutius faied and counfailed for the pteftes of his tyme: not to be feperated, and that it is chaſtitie to company with their wies, and that to feperate them, might be an occaſion of great inconueniencie in them bothe. If in that holy tyme, when God was truly honored, his woꝛde and Sacramentes moſte holply miniſtred, Prieſthode was then in greate high eſtimation, and that in married pteftes and biſhops, as by name ſhall be hereafter expzeſſed: why doeth this author ſo ſtiffly crye for ſeperation in Prieſtes married, nowe ſequeſtred by power, and not by right, from miniſtration, when thei of Nicene, were ſuffered with them in miniſtration: If like perill may bee feared in y parties now coupled together, why ſhould thei be ſeperated more then the other: If their Sacramentes were none other, noꝛ holier then oures, their woꝛde none other then that we haue: why maie not oure order ſtand with mariage, as well as theirs: If lyke neceſſitie of Miniſters in this realme, be as great as hath been in other places where married Prieſtes did miniſter, and yet doeth in ſome places of the Occidentall Church: Why ſhoulde this wypter exclaime ſo vnlearnedly againſte Engliſhe Prieſtes mariage, as though it were not dreent, noꝛ tollerable, but againſt Goddes lawe, and mannes law, lying againſt them bothe, and ſaying: that order and Patrimonie: that a wiſe and a benefice, can not ſtand together. And in the bolſtereng out of this matter, is almoſte all his booke employed: againſte antiquitie: againſt the praſtiſe of the pꝛimitive Church: againſt the woꝛde of God wytten: againſte the praſtiſe of tolerations in the lyke caſe of diuerſe counſailes, and decrees of the Biſhops of Rome, as ſhall be pꝛoued, when it cometh to place.

I truſte this Ciuilian is not yet ſo addicte to the Canonically pꝛecedenges, that the matter lieth onely in this poinde, that is the Biſhop of Rome allowed the matter, all were well: for me thincke



thinke so he can not meane. For if his assertions be true, he must proue the Bishoppes of Rome, diuerse of them, to be very Antechristes, if thei haue dispensed against Goddes expresse wordes: yea, he must condempne a great many of Canonistes, and of scholemen, and a greate many of Catholike wziters, traueilling in controuersies of this tyme, whiche peradventure hath read as muche in Diuinitie and Canon lawe, as I thinke this Ciuitian hath doen in his Ciuill, whiche bee of cleane contrary assertion to this singular man.

But yet I heare this wziter objecte againe, suche an objection, as was once made by a Canonist, in the expending of this verie point: Distingue tempora (saith he) & personas, & concordabis leges & Canones. Wee see the difference of tyme and of persones, and so shall we make the lawes and Canons agree. Then was then, and now is now. For the case, saith he, is farre vnlike betwixte the priestes of the Greke Church, whiche were married befoze thei were priestes, and the priestes of our Church & time, whiche be married after their order. And this he thinketh to be an high wittie inuention, and insoluble; and by this wiste, he pronounceth the victorie of the cause, befoze any stroke bee stricken, standyng stoutely in the difference of the tyme, marriage to goe befoze order, or to come after.

To answer: if it be true, as he can not deny, but that it was not lawfull by their saynges of the Counsaile of Nice to bee separated, by Lawes and constraint: and that it was chastitie for the bishoppes and priestes, to kepe company still with their wiues: yea, when thei were ministering bishoppes and priestes, in an other maner attendaunce and holinesse, then the best chaste bishoppes and priestes of our tyme practise in their doynges: so that by their indgement, the one state dishonored not the other, nor was impediment to the other, as hereafter shalbe proued by the testimonie of their owne Canonistes and Doctors: what difference is there in the substance of the order, in them of the primitive or Greke church, and in the priestes of this Latine church, and Occidentall church, but that order and matrimonie, may stand together in one figure, in them bothe: As for vowe, or promise

**A** mife shall bee hereafter considered: open protestation, or no protestation: chastitie of congruittie dependyng or included by the nature of order, or for the Church constitution, shall be hereafter answered and expended.

**N**ow I saie, if the priestes of the Greke Church, liued godly in ministracion with their wiues, why maie not the priestes of the Occidentall church, be iudged to liue as godly in Patrimoine, and as lawfully to in Englande, hauyng the highest Lawe in the realme on their side: But here this doctoꝝ will be offended to haue any thing brought in, for declaration of this cause out of

**B** Grece, and maketh a greate matter that men should so doe, and repelleth al their doing thus: what is that, saith he, to y<sup>e</sup> matter, are not we of an other territoꝝie and iurisdiction: If I should answer you so, master doctoꝝ, with your owne objectio, then might it bee a full sufficient answer by it self a lone, to all your whole booke, to saie when ye byyng Romishe Canons out of Spaine, out of Fraunce, out of Grece: I might so answer you, what bee all these to the matter, are not we of an other territoꝝie and iurisdiction: When ye alledge from Prouinciall constitutions, Synodes, nationall lawes of Emperours, Ciuile and Panim lawes,

**C** what are all these to the matter of our Imperiall lawes, are not we of an other territoꝝie and iurisdiction: And thus your booke is fully answered, and ye may now put by your pipes, with al your rhoysters of foyren Lawes and Canons. Moreover, in the senen Chapter ye also saie, that it betwaleth the weakenesse of the cause, for priestes to wander into Grece, to byyng in their manner of liuyng of mariyng, & orderyng. If that declareth the weakenesse of the cause, I praise you then, what is the strength of the cause ye haue taken in hande: For ye be not content to ralle and wander ouer all the Realmes, and Churches of Europe: but ye

**D** runne into Asia, and Affrica, and byyng in Panim priestes to set out the matter. There is nothyng in your booke, wrytten or vnsowritten, deuised by your owne braine, or surmised by heare saie, but ye make strong argumentes, for your owne vaine and feble cause. But bytlesy to answer this wittie deuise, of the difference of the tyme, till a fuller debatemente of that poynte, I shall

L. j.      answere



Epistola ad  
Oceanum.

answere, as once saint Hierom was answered, in a matter of  
Priestes and Bishoppes living and ordering, by a certaine  
disputer, who defended the constitution of the church, as it was  
then, and as it is at this date, where **S** Hierome is on the con-  
trary part, holding that to have one wife before Baptisme, and  
a seconde wife after, was not therefore an impediment to be ad-  
mitted to Priesthode, or to a Bishoppes office. Nonne legisti ab  
Apostolo, unus uxoris virum, assumi in sacerdotium, & rem, non  
tempora definiri? that is. Dost thou not reade (saith he) that  
by the Apostles authoritie, the husbande of one wife, is to be  
chosen into Priesthode, and that the cause and matter is thereby **B**  
defined, and not the tyme: If this catholike disputer would have  
the saying of **S**. Paule to be weighed, in the nature of the order  
and marriage, rather then drawn to the circumstance of tyme,  
and that he must be the husbande but of one wife, either before  
or after Baptisme, at the tyme of his ordering, and therefore  
maie be eligible to be a priest or bishoppe: And as saint Hierom  
hym self writeth after ward, that it is rather looked for in a priest  
or Bishop, what he is for the tyme presente, then what he hath  
been: why not as well maie saint Pauls text and authoritie,  
serve for a priest and a bishoppe, to be lawfully questioned, if he **C**  
be the husbande but of one wife, whether he had his wife in the  
tyme he was no priest, or he take a wife in the tyme after he be  
in his priesthode: So he be as it is said, the husbande of one wife,  
yea, successively. Wherewith ye maie quarrell by authoritie of  
some expositours, though not with the manifest worde of God.  
But to be the husbande onely of one wife before order, and after  
order, once for all, as ye saie the Greeke Church useth to doe, ye  
can not quarrell rightly by Goddes worde, nor yet by reasonable  
authoritie of mannes Lawe, or Canon, in suche necessitie, as ye  
force and inferre of their saynges. **D**

As for the other peece of Nicene Canon where it is said: that  
according to the ancient tradition of the Church, such as were  
not as yet married, and were partakers of holy order, should from  
thence for the contracte no marriage: And as for the Canon of the  
Apostles, whiche ye stande so strongly to, or yet for the saying of  
saint

**A** saint Augustine, immediately folowynge the place, whiche is here befoze alledged, lesse ye should canill as ye doe, that I lesse out the pithe of the matter, and would slide sleightly ouer the whole place of the authoritie, and byngg them in by patche meales, with violent wrestyng, as ye vse to doe: I will heareafter byngg them, & put them all together, to the iudgement of the reader, to geue sentence betwixt vs, how farre they lye in this cause.

Yet in the meane tyme, to make some insinuation to you of saint Augustines question, note ye well his woordes, not as a subtile Lawier, but like a Diuine: and to esse not saint Augu-

**B**stines licet, and, non licet, out of their nature as ye doe. Quædam illicita sunt in sui natura, quædam ciuilitate. i. iure positio, vel consuetudinario: quædam sunt simoniaca, quia prohibita, quædam sunt prohibita, quia simoniaca. Quid autem liceat, aut quid non liceat, pleni sunt libri scripturarum. August. in Psa. 147 qui confirmat vinctes portarum. &c. Some thynges are vnlawfull of their owne nature, and some by Civile constitution, that is, by positive lawe: Some thynges are Simoniacall, because they are forbidden, and some are forbidden because they are Simoniacall: but what is lawfull, and what not lawfull, is fully set out in the bookes of scripture. And then againe note, if S. Augustine openeth not his mynde by the like, licet, and, non licet? Saying. An requa Ecclesiasticus quis sit, licet ei negotiari, facto iam, non licet. That is: Befoze one hath taken vpon hym the state of an Ecclesiasticall persone, he maie geue hym self to worldly affaires, but afterward he maie not. In like maner Consilium Aurelianense, saith. Episcopum, presbyterum, aut diaconum, canes ad venandum, aut accipitres, aut huiusmodi res, habere non licet. It is not lawfull for a Bishop, Priest, or Deacon, to haue houndes, hawkes, or suche like. Now call to your remembrance, how your Lawe qualifieth this licet, and non licet, till we tell you more in this matter. In your expending, if ye take not quid pro quo: ye shall doe the better.

But because the reader maie further heare what saith S. Hierome, in the defence of his opinion, as is spread in the proesse of his saied Epistle; and that the prudent reader maie expede, whe-

L. ij.

ther

Cap. 4. lra E. ii  
a.  
Vt notatur. ca.  
et si Christus.  
de Iureiurando.

Nō licet clerico  
negotari, inte-  
resse ludis. &c.  
Distinct. 88.  
per totum.



ther his Rhetorike might not bee appllied againste the aduersaries of this cause, as well as he vsed it in the like cause: I will repozte his woozdes, what he wryteth further there, and lesse ye should mistake the Epistle, I will shewe you how it beginneth. Thus therfore he wryteth: Nunquam fili Oceane fore putabam, vt indulgentia principis, calumniam sustineret reorum: & de carceribus exeuntes, post sordes ac vestigia cathenarum dolerēt alios relaxatos. In Euāgelio, audit inuidus salutis alienæ: Amice, si ego bonus, quare oculus tuus nequam est? Conclufit deus omnia sub peccato, vt omnibus misereatur, vt vbi abundauit peccatum, superabundet & gratia. Cæsa sunt Aegypti primogenita: & ne iumentum quidem Israeliticum ī Aegypto derelictum est: & confurgit mihi Caina hæresis: atq; olim emortua vipera, contritum caput leuat. Quæ non ex parte, vt ante consueuerat, sed totum Christi subruit Sacramentum. &c. Dicit enim esse aliqua peccata, quæ Christus non possit purgare sanguine suo: & tam profundas scelerum pristinorū inherere corporibus atq; animis cicatrices, vt medicina illius attenuari nō queant: quid aliud agit nisi vt Christus frustra mortuus sit. &c. A paraphrasis of þ same.

By swēete saint Mary and good saint Martine to, I would neuer haue thought (gentle master Martine) that it would euer haue come to passe, that the graunte and concession of that moste Christian Prince kyng Edward, in his high Courte of Parliamente, grounded vpon Goddes almightie woozde, should euer haue been quarelled with, and dyaſwen into suche accusation, that his louyng subiectes takyng the benefite thereof, should bee reputed as persones gyltie: o; that thei, whiche bee faultie thei selues, and nedeth the like pardon, that thei would bee greened and grudged therewith. I would neuer haue beleued, that master Martine, comyng so late out of the stinckynge dungion of Sordō, after his miserable captiuitie, and Egyptiacal seruitude, of the rustie and heauy chaines of Popishe diuinitie, and Romissh lawes, would haue been angrie at his retourne againe into Englande, that other were releassed and enfranchisshed: the rather for that he, whiche is enuious of the wealthe and healthe of another mā, mate to his shame and rebuke beare out of the Gospel, by

**I** by the mouthe of this good and Christian Father, and Prince of the houlsholde of Englande: frende, if almightie God, and I bee good, why is your eye and entente naught: Doe you not knowe how God hath so reuealed the old pretended Clergies chastitee, that almoste it maie be saied: all hath synned, God hath searched them out, and hath charged them, and hath founde them with in the compasse of this synne, to the entente to shewe them mer-  
**B** cie, that repenteth them of their filthinesse: that where synne so freely raigned, notwithstanding Lawe after Lawe, Canon after Canon, Constitution after Constitution, in this olde pretended and forced chastitie: now should Goddes grace the moze ap-  
 peare, for the delineraunce out of that intollerable burthen, suche a burthen, as neither the Clergie of our time, nor our old fathers before tyme could so clearly beare, but all men sawe how thei spilt in the cartage. And that now at the laste, the grace and gift of honest wedlocke should appeare in the Clergie, as once it was comendable in the fathers and priestes of the primatiue churche.

Surely and without doubt, the virginall chastitee is to high a tower for the most parte of them, and is not fitte, but onely to suche, as specially bee called therunto, by the rare and singular gift of God. The priestes deere babes, and the bushops newewes, that in the old Babilonicall Captiuitie, were most made of, and promoted, be now by Gods worde vttered to be but adulterous pimpes, and bastardy broodes, whiche doe but testifie of the wickednes of their progenitours and fathers, in the interrogation of their consciences, where the issue of chaste matrimony coupled with godly temperaunce, of them that feare God, shall bee spite of the Deuill, and all his Tatians, allowed of God, and so approued of menne that knowe the truthe. **W**here, I saie, in the worde of the Loyde it is testified, that God will so iudge fornicatours and adulterers, that the plenteous multiplication of bastardes, the frierly frie of Pannes and Puncches vnlawfull generation, shalbe neuer vouchearable. **W**hat though the blynde of the worlde, preferre these copulations, before the fruite of honourable wedlocke, in the Bushops and Priestes: yet wyl God iudge fornicatours and adulterers.

L. ij.

ried

Sap. iij.

i. Timo. iiii.

Hebr. xiii.



ried be preast downe, yet thei shall stand vpright in a good consci-  
ence before God, and trust no lesse even then so to appeare, when  
he shall come to iudge the secret of mens hartes. **W**here the ad-  
ulterous plantes shall take no rotyng, and there Varentes haue  
no permanent ioye, but with the winde of Gods mouthe, in this  
woorde shall be tossed lyke the dust of the yearth in the vaine doc-  
trines of men, and at the last shall be blowne with there ympes  
into the burnyng fiery lake of byrmstone, the place appointed  
for Sodomytes and Gomozreans: I saie, these first begotten hey-  
res of these Egypciacall Locustes, be reninced and slayne by  
Gods woord. And that ther be come forth out of this Egypt I **is**  
trust in conscience infinite numbers, so that there is not one left,  
to beare this beastly and intollerable yoke, if thei haue not the  
giste, and will yet come forth, if any yet remaine still, to saue  
their soules in wedlocke, as is better for them, as holy Barnarde  
telleth them no lesse, sayng: *Esse sine dubio melius nubere quā  
viri, & saluari in humili gradu, quā in cleri sublimitate, & dete-  
rius viuere, & distractius iudicari. Sūptuosa quidē (loquitur de  
cēlibatu) turtis est, & verbum grande quod non omnes capere  
posunt.* It is, (saith he) without all doubt better to marry then  
(not onely, not to lye in fornication) but to burne. **C**  
is to be saued in a lower degree and state, then to bee in the his  
romes of the Clergie, to liue there worse, and so to be the moze  
sharply condempned. Virginitie and sole life, saith he, is a ve-  
rie high tower to clyme to, and the woorde is verie great whiche  
all men can not take. Audiant (inquit Gregorius) peccatorum  
carnis ignari, q̄ per semetipsum de hac integritate veritas di-  
cit: Non omnes capiunt verbum hoc Quod eo innotuit summū  
esse, quo denegauit omnium. Let them heare (saith he) suche as  
be vuerpette of the sinne of the fleshe, that the trueth it self pro-  
nounceth, with his owne mouth, of this puritie: not all take this **D**  
woorde. **W**hiche he notified to be a verie high thing, even here in,  
in that he plainly affirmed it not to be every mans gift. And yet  
these aduertisementes not withstandyng, riseth me vp againe, a  
barkyng Heretike, a verie Cayn in dede, an enuious murderer  
of his brother, and holdeth that all maie haue the gift for asking,  
who

*De contemptu  
mundi*

*De cura pasto-  
rali.*

**A** lso that will, and that chastitie (as Pelagius affirmeth, whom saint Augustine confuteth) is of our election.

**S**ee howe this dead viper, vnder the greene herbes and faire flowers of Catholike names, hath long lurked, and nowe begynneth to hyffe out againe, and woulde lift by his head so battered and broken, as saint Austen hath vanquished hym: where before tyme, yet this Papisticall Heresie denied matrimony but in part, to them that were botaries: and made no secular Priestes botaries. Nowe this hissing Wydre cometh forth with his monstrous heades, and doeth deny the whole institution to Priestes and other Ministers: neither lawfull before orders, nor after orders. Where yet the fathers of the p̄mattue Church, would not differ the mariages, no of botaries: but firmly did decree, in doctrine, to bee verie mariages, and pronounced that they do greuously offende, that separate suche.

**N**owe this Goldsmith of S. Martins, setteth out his fine polished ware, with suche facing and staryng, that he destroyeth the whole ordinance, as well in botaries, as no botaries, and defaceth these their mariages taken and entered by the strength and authoritie of a iust lawe, of the supream head of the Church of Englande, to whom belongeth of ductie of his office, to constitute lawes for redresse of sinne, and for good ordre of the Clergie: euen in spiritual matters (writeth my Lorde of Winchester in his learned booke de obedientia) so spirituall matters saith he: that though they be the whoredome of spirituall men, yet his power and authoritie hath incidently in his princely gouernement, to make lawes therfore. Whiche matter he make see ther debated at large, beginning at my saied Lordes booke printed by Thomas Barthelet the. xiiij. leafe: facie. 2. and so forth. Yet notwithstanding, this Ciuilian saith, the mariages be so great offences, that they cannot bee forgiven by no maner of meanes, no not by Christes blood, but onely by seperation. And saith furthermore, that bishops & Priestes haue so great defozmities and skarres, yet remainyng in their bodies and soules, for their olde incestes (as he calleth them) that they cannot be mitigated with any gentle medicine of mercie and christian clemencie: No  
not



26. di. de iude  
23. q. 4. qui  
peccat.  
August. in  
questi. ex v.  
troq; mix-  
tim. ca 127.  
In regul.  
iuris.

not purged yet, nor sufficiently punished, with the depriuations **A**  
of all their liuinges, but must looke for much more yet, Cursis,  
Excommunications, Excoiations, Consecrations, open pen-  
naunce, yea the Deuill, Hell and all. Thus saith in the imitation  
of S. Hieromes inuictions. What meaneth this lawier to for-  
get so many lawes, whiche I am sure he hath rebde: Intelligun-  
tur legitime contraxisse, qui autoritate legis contraxerunt.  
Qui peccat Legis autoritate, non peccat. Frustra accusatur, qui  
a iudice laudatur. Ipse sui accusator est, qui reū dicit, quem leges  
defendunt. Indultum a iure beneficium, non est alicui auferen-  
dum. Quod fit iuris autoritate, non habet calumniam. Quod **B**  
deus constituit, nephas est crimen appellare. Quod deus coniun-  
xit, homo ne separet. Thei maie bee saied to haue lawfully con-  
tracted, whiche haue contracted by the auctoritie of Lawe. He  
that offendeth by auctoritie of a Lawe, offendeth not. He is ac-  
cused to no purpose, whiche is allowed of the Judge. For, he is  
rather an accusar of hym self, whiche calleth hym faultie, whom  
the lawe defendeth. A benefite graunted by the lawe, ought not  
to be taken from any man: It should not be quarelled with, that  
is doen by the auctoritie of the lawe. That whiche GOD hath  
constituted, it is a wicked deepe to call it a crime. That whiche God **C**  
hath coupled, let no man separate.

Yea, but these lawes must be now glosed, and we must now  
call into question againe (after so pzeunaunte a determination,  
of my lord of Winchesters obedience, attributyng to a Prince  
full gouernemente, spirituall, and corporall to be of his iurisdic-  
tion) whether the supremacie maie meddle with these matters. &c.  
As this Lawier plainly sheweth his fanisie, or rather frenesie in  
the ende of his. ix. Chapter, where he maketh a Prince in his  
realme to bee lumine minus, and the Pope to be lumine ma-  
ius, whiche is a cloude and darcke distinction, saith my Lord, **D**  
and wortbie to be mocked out, for it maketh diuision. But I saie  
to this yonge Lawier, that hath not yet, nor neuer shall answer  
the reasons of my saied Lordes booke, in the debatement of this  
and other suche pointes: I would wishe rather, that he beyng yet  
but a yonge manne, and because he is one of the Masters of the  
Chancerie,

**A** Chaucerle, and male haue so good and ready accesse therby to my Lorde Chauncelour, to goe and conferre with his Lordshipt wherby he male as well by readyng of his booke, as further communication with hym, bee reformed in his vaine heade, to leaue suche childishe Sophistications, in suche weightie matters of almightie God: and matters already at quiet in the realme. In the meane season, I will answer hym with his owne Cull, Qui rescriptum principis maliciose vel astute interpretatur, infamis est. He that will maliciously or craftely glose, and interprete the charter and graunt, or writte of a Prince, is made infamous thereby. For the graunte of a Prince, saith the Lawe, must bee moste liberally interpreted. And againe saith the Lawe: The graunte and bountefulnesse of a Prince, should be rather enlarged by interpretation, then restrained.

C. de legi. 2.  
De verborum  
signi. Ca.  
Olim.  
F. De const.  
Leg. ult.

But this Ciuillian wil object again, that it is not his minde alone: there be good diuines, bishops of the best, & other worshipfull priestes of the Clergie, whiche thinke that married priestes, are to easely deale with, and shall neuer be content, till thei see them all out of the wate, that their possession male bee quite out of quarell, what worlde so euer come. Then let suche Diuines,

**C**heare as good a Diuine as them selues speake vnto them, Chrysostome by name: or the aucthour writyng vpon the xxij. Chapter of saint Matthew, De opere imperfecto: and if thei be Canonistes, let them see it in their Lawe, that thei bothe together, male heare their part verse out of Chrystes mouthe: Alligant onera grauia & importabilia. &c. Tales sunt sacerdotes, etiam nunc, qui omnem iustitiam populo mandant, & ipsi nec modicam seruant. Videlicet non vt faciendo sint, sed vt in dicendo appareant iusti, and so forth there more at large. Thei laye heauie burthens and importable &c. Suche bee the Priestes, saith he, of these dayes: thei prescribe to the people all perfection, but the selues kepe but a little, whereby thei male outwardly appeare in woordes to be holy, and not to be so in deede by doyng. Thei laye vndiscreetly (saith he) suche penance, that muste needes compell the partie, either to caste it of from hym, and so geue hym occasion to synne the more, or els to bee pressed, and broken vnder the bur-

26.97.  
alligant.

D. J. then.



then. Furthermore, saith he, though wee goe out of the wale, when we entopne little penance, is it not better to make an account to God for merite, then for cruelte? For where the master of the householde is liberall, should his stuarde bee a pincher? If God bee bountefull and mercifull, why, a Gods name, doeth his priestesse delite to bee soure and cruell. Wilt thou appeare holy? Bee sharpe towarde thynne owne life, but towarde thy neighbours be gentle. Let men heare thee to charge easie thynges, and let them see thee doe greate thynges: Strange priestes, that can fauour them selues, and of other crage greate thynges. &c. Thus saith Chrysostome. But now to retourne againe, to reporte mo saynges of saint Hierome, beatyng downe this Cains heresie, this irremissible faulte, as he here and there sprinkeleth his Epistle with, Si omnia, quae in ordinatione queruntur Episcopi, non praediciunt ordinando, licet ea ante baptismum non habuerint (queritur enim quid sit, & non quid fuerit): quare solum nomen uxoris impediatur, quod solum peccatum non fuit? &c. Omnia scortata & publicae colluionis sordes, impietas in deum, parricidium & incestus in parentes. &c. Christi fonte purgantur: & uxoris inhererunt maculae. Et lupanaria, thalamis praeferebantur? Audiatur Ethnicus, audiant cathecumeni, ne uxores ducant ante baptismum, ne honesta iungant matrimonia, sed promiscuas uxores, communes liberos habeant. Imò caueant quaecumque; vocabulum coniugis, ne postquam in Christo crediderint, noceat eis, quod aliquando non concubinas, nec meretrices, sed uxores habuerunt. Recolat unusquisque conscientiam suam, & totius vulnera plangat ætatis. Audiatur increpantem Iesum: hypocrita eijce primum trabem de oculo tuo, & tunc videbis eijcere festucam de oculo fratris tui. Verè Scribarum & Phariseorum similes, culicem liquantes, & Camelum glutientes. Decimamus mentham & anetum, & dei iudicium praetermittimus. Quid simile, uxor & scortum? Imputatur infelicitas coniugis mortuae, & libido meretricia coronatur? Ille, si prior uxor uiueret, aliam coniugem non haberet. Tu ut passim, caninas nuptias iungeres, quid potes excusare? Forsitan timuisse te dicas, ne si matrimonium copulasses, non posses aliquando clericus ordinari. Ille in uxore optauit liberos, tu

**I**n meretrice, sobolem perdidisti. Illi scriptum est, honorabiles nuptiæ: tibi legitur, fornicatores iudicabit deus. Ipse proijciat in profundum maris omnia peccata nostra. Quomodo in lanchro omnia peccata merguntur, si vna vxor supernatat? Beati quorum remissa sunt iniquitates, & quorum testa sunt peccata. Beatus vir cui non imputabit dominus peccatū. Arbitror q̄ possumus & nos huic aliquid cantico iungere: Beatus vir cui nō imputabit dominus vxorem. &c. Ab omnibus inquit mundabo vos sordibus, in omnibus nihil prætermittitur. Si sordes emundantur, quanto magis munditiæ non coinquinantur?

**I**f all suche qualitties (saith he) whiche be requited in the consecration of a Bishoppe, be no p̄iudice to hym at his consecration, though he had theim not before Baptisme, (for it is rather required what he is now for the tyme presente, and not what he hath been) why is onely the name of a wife a stop to hym, whiche onely was no offence? All whoyedome, all maner of wickednesse againste God, murtheryng of parentes and incest. &c. bee purged and washed awaie in Christs water and Baptisme: and shall the spotted of a wife remaine still? Shall whoyedome bee preferred before mariage? And there in that place saint Hierom

**C** doeth vehemently inueye, againste suche as rekoneth it a greates faulte to haue a wife, but to haue whores and concubines, thei are not so muche greued therewith, sayng. Let them heare that are Gentiles: Let them harken that are yet scholars in Christs schoole: Lette them beware thei marie not wiues, before thei bee Baptised: Let them take heede thei ioyne not them selues in mariage: Let them rather take women at all aduenture, and haue childezen in common. Yea, let them beware by any meanes the names of wiues, lesse after thei come to beleue in Christe, it be hurtfull vnto them, that thei neuer had concubines and whores,

**B**ut had Lawfull wiues. Lette euery one examine his owne conscience, and bewaile the woundes of his whole age. And then heare the Lorde Iesus sayng them, thus: Hypocrite cast out firste the beame out of thyne owne eye, and then shalt thou see to pull out the mote, from thy brothers eye: and woe bee to you Scribes and Pharisees, hypocrites: ye like Mint and Anise,



and haue left the weightier matters of the law vndo: ye blind guides, whiche straine out a Gnatte, and swallowe a Camell, what similitude is there betwixte a whoze and a wife? The ha-  
 uing of a wife (saith he) is much charged for a miserable case, and the whozes lecherie is aduanced. &c. Let vs vnderstand the  
 Apostle, not in the honourable testification onely, and qualitie of hauing one wife, but in all other qualities, whiche he there rehearseth. I will saith God, cleanse you from all filthynesse. If fil-  
 thynesse be cleansed, how muche moze is cleanness (meanynge ma-  
 riage) not defiled? How be all offences drowned in the water of Baptisme; if a wife onely swimme a loft? It is saied (saith he) in  
 the psalme: Blessed are they whose sinnes bee remitted. Hap-  
 pie is that man, to whom the lord will not lay his sinne to his charge. Be-  
 like now (saith he) wee muste loyue and adde some thyng moze to this verse, and saie: Blessed and hap-  
 pie is the manne, to whom the lord will not laie his wife to his charge, and so forth.  
 A Bishop (saith he) maie not bee a newe conuerse, a yonglyng in lea-  
 rnyng and life. &c. I can not (saith he) maruell enough to se how greates the  
 blindness of men is, to babble of wines mar-  
 ried before Baptisme, and to draue that thyng, whiche is dead in  
 Baptisme, or rather reuiued in Chyiste, to accusation, where  
 as so euidente a precepte is obserued of no man. Yesterday but a  
 Pontife vnder instruction, to daie a Bishop. At night a lester in  
 a gamplate, at mornynge a Priest at the altare. Was the Apo-  
 stle ignorant of our babbling caullations, saith he: Knewe he  
 not the childishenesse of our argumentes and reasons? He that  
 saied the husbände of one wife, euen very he also commaunded,  
 that he should be without blame, sober, prudent, honestly appa-  
 relled, harbozous, a teacher, modeste, no dronkarde, no fighter,  
 no quarreller, not couetous, no yonglyng: at all these (saith he)  
 wee shutte our eyes, but at a wife wee sette them wide open. In  
 conclusion (saith he) when they obiecte againste vs a wife be-  
 fore Baptisme, let vs require at their handes all suche thynges,  
 whiche be charged them after Baptisme: they passe a waie light-  
 ly, thynges that bee vnlawfull, and laye to greates blame, that is  
 graunted and lawfull.

Thus

**A** Thus and in many more suche wordes, doeth saint Hierom spende his whole Epistle: whose wordes the rather I desire to be expended, because this Doctoꝝ and Ciuilian bryngeth hym so lempnely in for a great auctoritie, in the partes of his disputation, whom I dare saie, this wyter wil not allowe in this point, howe vehemently and earnestly soeuer he speake. And if he reſected saint Hierom in this opinion, as not to be holden, as their owne lawe doth so condempne hym in dede, we maie be as bold, to excepte againste hym in his other saynges wytten againste the worde of God: Or at the least waile, when saint Hierome is drawn out of one place of his wrytyng, we may be bolde to answer him with himself or with some other of as good auctoritie as hymself, if we wante Gods worde in the particularitie of any matter in our disputation. But certen it is, that S. Hierome in this point, cōdempneth all the late catholike churche, and calleth them Hypocrites and superstitious to their faces, with the words also said. And wrytyng furthermoze vpon Titus, he saileth: many supposeth moze superstitiously, then truelie, that thei whiche in their gentilitie, had one wife, and after her departure married an other, after thei were Chyistianed, may not bee chosen to priesthode. Whiche if it were to be obserued, rather suche should be hold backe from being bishops: whiche befoze solowed their lecherous lustes abrode with harlottes, and after their regeneration toke one wife. And muche moze detestable it is, to be a fornicatoꝝ with many, then to be twice married. Montanus and suche as solowe the scisme of Nouatus, say that thei haue takē presumptuously vpon them the name of chastitie: whiche thinketh, that seconde mariages oughte to bee forbidden from the Churches Communion. Wher the Apostle charged this thing of Bishops and Priestes, and released it to other, not that he moueth to seconde marriage, but giveth pardon to the necessitie of the fleashe. And surely to be a Bishop or Priest without blame, and to haue one wife, is in our power, thus far S. Hierome. And here againe maie wee learne what it is to fight in controuerſies with mans reasons & humaine auctoritie, yea though thei bee not craftely couched together, & contorted, as the bragge of this mans booke

Ca. 2.



*Diffinit. 9.*  
*Noli*

*Epistola. 41.*

*Libro primo,*  
*Capitulo. 22.*

standeth wholly upon that poynce, and to exclude the scripture, or els to bring in the scriptures for a countenance, but yet with violent gloses to drawe them against the beere, to applie them to that sentence that is sateled in his head already befoze he cometh to them, as it is this mannes greate grace in his whole booke. And againe here wee maye expende holwe circumspectly the Canonikes of Rome, affirme that the wrytynges of the doctors and holie menne of the Church, muste bee holden to the uttermoste ynche. yea, thei bee now, commaunded to bee holden (saie thei) in all that thei wryte to the uttermost title. For so thei speake in the booke of the decrees. If this bee true, then let Hierome be holden in this poynce, or els, let them rather force no further mans saynges and authoritie, then of right the authors themselves would be taken and red, and as thei themselves used to take other mennes wrytings, of what antiquitie & authoritie soever thei were. There is a great difference saith S. Augustine betwixt the authoritie of the Canonically scriptures, and the wrytynges of Bishops, whether it be of our owne, or of Hyllarius, or Ciprian, or any other. And therfoze saith he to Vincentius the Donatiste: stirre up no quarel of their wrytynges, for thei be not so to be redde, that in suche wise their testimonies be brought in, as though it were not lawfull, to iudge and thinke contrarte, if perhappes thei thought otherwise then the trithe required. These are his wordes. *Noli ergo frater colligere velle calumnias ex episcoporum scriptis, siue nostrorum, siue Hillarij, siue Cipriani, quia hoc genus literarum, ab autoritate Canonis distinguendum est. Non enim sic leguntur, tanquam ex eis testimonium proferatur ut contra sentire non liceat, si forte aliter sapuerint, quam veritas postulat.* And in an other booke of his, de peccatorum meritis, he saith: cedamus & consentiamus auctoritati scripturae sanctae, quae nescit falli nec fallere, hominum est labi, hallucinari, falli, fallere, decipi, & decipere, Paulo dicente: Videte ne quis vos decipiat, &c. diuinæ aut scripturae robur, nullum eiusmodi defectum admittit. Lette vs gene place, and gene our assente to the authoritie of holy scripture, whiche can not bee deceaued nor deceiue. It is naturall to menne to aske, to bee blinded,

**A** blynded, to be deceaued and to deceiue, to erre, and to induce to erreure, as saint Paule saith: take heede lesse any man decciue you by philosophie, and twittie reason, and by vaine subtiltie, accordyng to mennes traditions, accordyng to the elementes and ordinaunces of the worlde, and not after Chyist. As for the stabbilitie of the scripture, is not subiect to such defecte. And therefore saith Cyrill: *Necessarium nobis est diuinas sequi literas, & in nullo, ab earum prescripto discedere.* It is necessarie for vs, to folowe the holy scriptures, and in no point to shrinke from that they do prescribe. Yea, let vs reade saint Hierom and all other,

*Colossians. 2.*

**W**ith that same rule as hymself redde other. For in his Epistle to Mynerius and Alexander he saith: *Non prauidicata doctoris opinio, sed doctrinae ratio ponderanda est, & sciat me illud apostoli libenter audire: omnia probate, quod bonum est tenete &c.* Meum propositum est antiquos legere, probare singula, retinere quae bona sunt, & a fide Ecclesiae catholicae non recedere. It is not the opinion of a wyter (in his iudgement so before declared) that must be weighed so muche as the reason of his doctrine. For I am glad (saith he) to folowe saint Pauls precept: proue all thinges, and holde that is good. And also to giue heede to the wordes of our saviour sayng: be ye wise and approued triars,

*Ad Reginas de  
reli fide.*

**C** that if any Coyne be forged, and haue not the figure of Caesar, nor is not stricken lyke the currant Poy, let it be reproboued: and that whiche clearly beareth the face and Image of Chyiste, lette that bee lated vp in the purse of oure harte, for further saith S. Hierom: I proffesse this as well in my youth as in my age, that Origen and Eusebius were very great learned menne, but yet did erre in the trueth of doctrine. In the ende he saith, it is my constant vse and purpose, to reade the olde wyters, to examine euery thyng, to holde fast that is good, and not to recede from the saith of the catholike Church. But heere, lesse this wyter shoulde take aduantage by these wordes (from the saith of the catholike Church) it is not his minde to enclude the saith of the Catholike Church in suche notes, persons, and places, as not men forreth on vs the saith of the Catholike Church. For the authorities & wytynges of the Clergie in his tyme, was not taken

here



ken of hym to be the catholyke church, so; his saied opinion was  
 clearly against the constitutions of the Bishoppes in his tyme.  
 2.9.7. And as he saiet in a certen place ad Heliodorum; Non omnes  
 Episcopi sunt Episcopi, attende Petrum, sed Iudam considera &c.  
 Non est facile stare in loco Petri & Pauli, scilicet, tenere locum,  
 iam cum Christo regnantium &c. Al be not Bishops that haue  
 the name of Bishoppes, marke Peter, consider Judas, it is no  
 easie thyng to stande in the place of Peter and Paule, that is, to  
 holde the cheare of them that reigneth with Chyste. Thei be not  
 the childe of the saintes, whiche occupieth the place of the sain-  
 tes, but thei whiche perfourme their woozkes. Infatuatum sal ad  
 nihilum prodest, nisi vt proijciatur foras, & a porcis conculcetur.  
 The salt that is vsauery, is good so; nothyng, but to bee cast  
 forth out of the doores, and to be troden vnder foote. And saint  
 Augustine saiet; Non omnis qui dicit pax vobis, quasi colum-  
 ba audiendus est, Corui de morte pascuntur. Hoc Columba non  
 habet &c. Not euerie one that saiet, pax vobis, must be hard as  
 a Doue, so; Hauens feede of carreine, the Doue bleseth not this,  
 she lyueth of the frute of the earth, her feedyng is without hurte.  
 And that Church (saiet saint Hierome) is to be counted the  
 catholyke Church, whiche by the helpe of Gods grace, wand-  
 reth not from the path and trade of the Apostles traditions. A-  
 24.9.3. gaine he saiet; Transferunt principes inde terminos, quos posue-  
 runt patres eorum, quando immutant mendatio veritatem, & al-  
 liud predicant quam ab Apostolis acceperunt. &c. The heade  
 men and rulers doe remoue the markes and doles, whiche thes  
 auncetours haue laied, when thei chaunge the truthe into lyes,  
 and preache other thynges, then suche as thei haue receiued of the  
 Apostles. Wherefoze, if the Church of Englande, can de-  
 clare her self to proceade nigher the rules of the Apostles, then  
 that Church, whiche of duette chalengeth the onely name: it  
 must bee preferred before that priuate Catholyke congregation,  
 as this authour bzingeth in twoo authorities, of Irenens and  
 Origen so; his purpose, whiche subuerteth all his pretence. Yea,  
 thei confesse the Lawes them selues, that one laye man hauyng  
 scripture, or a reasonable cause, is moze to bee receiued, then a  
 whole

Cap. 3. bñ f. 1.  
 Panorm.  
 Signifi.  
 de elect.  
 Dist. 31. nicena

**A** whole Uniuersitie together without the same. For the Church is not so builded by Peters person, or yet upon his Sec: but upon that sure confession, whiche came from hym, that article of the faith, whiche he confessed (thou art Christe the sonne of the liuynge God) so that Christe builded his Church, upon hym self, saith the Canonistes them selues. This ancthoure cometh all to late therefore, what posse haste so ener be make, or how so ener be vse to blinde this age, with Romishe articles of their faith, sayng: *The Church of Rome can not erre*, though thei remove the markes of the Apostles pceptes. And that it muste bee ever presumed, that the Pope is all holie, and maye not bee iudged, and can not erre: that his saynges are of equall authoritie with Christes doctrine: and his deedes must be interpreted, as the murder of Samson, and the felonie of the Iewes, and as the adulterie of Jacob: For it were a kinde of Sacrilege, to call his acte into disputation: with infinite more suche articles, as be enery where in his decrees, and Canonistes wrytynges.

*Distinc. 19.  
Ita dominus.*

But yet I thinke this ancthoure byge still upon me, for the diuersitie of Priestes marryng before order, and after order, and will require, what Counsaile, what Canon, what example I can alledge, that a priest ever married? To make shorte answer, till we come to particular debatement of these causes, as thei be sundrie in nature: so ought thei to bee sonderlie entreated, and not craftely mixte and chopte in together, to blinde the vnlearned reader. Firste I aunswere, with the wordes of a Catholike wryter in a like cause. *Quid si destituamur exemplo hominum, si habeamus preceptum dei?* What maketh matter, though we had no example of man, if we haue a pcepte of God, and a confession of his Apostle, lestte yet saffe vnto vs, as Alfonso Episcopus Canariensis saith: yea, after our orders, and promise what soener it bee. Secondly I saie, that by dispensations of the Bishops of Rome, diuerse and many haue as well married after orders, as after priuate bolues, and solempne bolues to, as shall be adduched good stoze of suche examples, out of authentike stoies, & some examples of others, that married after their order, without dispensation, and not thought to bee the lesse Ca-

*Distinc. 40.  
No nos. in glos.*



tholike for it. Thirdly, I can alledge to this Englishe writer, **A** twoo Englishe actes of Parliament, so assented vnto by the subscription of the whole Clergie, by the whole body of the Imperiall State of the realme, whiche I will here after proue, to bee of as good value and auctoritie, for the defence of their marriages whiche were made by them, as a greate sozte of his Synodes, and generall Counsailes to, that he reporteth in his Booke so thicke in every leaffe, as though scripture were utterly to bee layed aside, to geue them rouse.

And I maruell muche, what this writer meaneth, beyng an Englishe man, and offereth his service so ready to the **Q**ueenes maiestie, that can enuie the crowne of Englande, of that prerogative, that is by Goddes woorde incident therevnto, beyng so ofte proued and confessed, yea, and sworne vnto, by the whole Realme, and so muche stablished by the learned assertions, sermons, orations, and other writings of the aunciente Fathers, and mosse catholike men, that be at this daie knowen, and had in reuerence and auctoritie, for their greate wittes, learning, and grauitie of life, by the space of twentie yeres perpetually inculked, whiche now to call againe into question, maie entagle many a good mannes conscience in the Realme, who were mosse **C**hiefly induced by them, bothe to swere, yea, and to leoperd their soules therein, and many be departed in the same belief already.

Moreouer, I would wishe this professour of Ciuill to consider, or at the least the (gentle reader) to note, with what charitee he could so flounder his owne countrie men, the **Q**ueenes subiectes to her grace, in his Preface, with so oblious accusations of incest, heresie, coueteousnesse: and because he would leaue nothing behinde, to promote them to the **Q**ueenes graces credence, with treason also and malice to her grace, and that without receipt of any one man, entred into the said state of marriage: who **D** as thei bee many, so had thei diuerse respectes in their doynges, and haue at this daie diuerse cogitations in their hartes. And though he could charge some, or many with the sated crimes, as God be thanken, I thinke his owne conscience telleth hym, that his penne lieth: and as I truste is not the suspicion of a great ma-  
ny

**A** my, of as good hartes to the Queenes highnesse, as he Thrasontically bloweth out in his Booke to beare her, yet he excepteth none, but vniuersally and singularly, chargeth all in assertion, solemnely pronounced with no further prooffe, but, ipse dixit. And where was his remembrance, to leoparde the same of many other of the same coote, whom I am sure he fauoureth well enough, notyng Heresie and Lecherie, so toyntly to bee knit together, that wher the one is, their is the other, as sisters inseparable. So that by this mans assertion, beyng one of the principall and first articles, wherevpon he growndeth all the buyldyng of his booke: wee muste nedes beleue, that where vnchaste lyfe is, there is Heresie couertly couered. Lette hym consider if this principle bee resolved, whyther and howe farre, the worlde can soone iudge it goeth. In verie deede his assertion hath some grounde of authoritie, beside that he byngeth in of Simon magus out of Epiphanius. For Chrysostome wryting vpon the first to Tymothe the. 4. of suche as shall depart, (not from the Busshop I saie (but from the saith; geuyng hede to the spirites of erreuere. Hic loquitur (saith he) de Manichæis, & Encratitis, & Marcionitis, omniq; illorum officina. Per hypocrisin loquentes mendacium &c. Nemp̃ ipsa quæ mentiuntur, non per ignoratiã am neq; inscij, sed simulando loquuntur, cū certè veritatem non ignorent. verum, conteriata, id est, vita flagitiosa sunt. He speaketh saith Chrysostome of Manichees, Encratites, Marcionites, yea and of al suche artificers and craftes men, that thei shall departe from the saith, yea, he speaketh of the Manichees, saith he, and also persecuteth those thynges, of suche like heades and leaders of error. But what is it, saith he: speakyng lyes in hypocrisie: Mary saith he, the lyes whiche thei speake, thei speake them not for lacke of knowledge vniuersally, but by simulatio.

**F**or certainly thei be not ignorant of this trueth, but their consciences be marked with a hotte iron, that is to saie, thei be of life moste shamfull, and abhominable. So that this foresaid assertion of this Ciuillian, may be moze truely charged vpon suche of the Clergie, who liueth either in manifest, or secret lecherie, by Goddes worde without all controuersie, so of all menue taken,



& so of themselves infinitely, confessing it in their p̄nate confessi-  
 ons befoze thei go to their Passes, without any effectuous repē-  
 tance or purpose to leaue it, in the most part of thē, then of suche  
 copulations which yet be in cōtroversie, whether thei be lecherie  
 or chastitie, or rather out of al cōtroversie amōg indifferent lear-  
 ned men, to be wedlocke chastitie. So that your first chapter *¶*  
*¶* Martine & all that you bzing therein, maie be a sleue to wipe your  
 owne noses with, how soeuer ye applie it: wherein I appeale to y<sup>e</sup>  
 whole woꝛlde; to iudge who be thei that counterfet chastitie, and  
 in secret liue viciouſly: & then, who be those heretikes & fleshmon-  
 gers. Iustinus the chꝛistian Philosopher & martyꝛ, was neuer the  
 moze defamed, though y<sup>e</sup> barkyng Philosopher Crescēs Cynicus  
 reproued him, tāq gulosū & mortis timidū, luxurięq; & libidinū  
 sectatorē. As Hierom writeth: that is, a gloton, fearfull of death,  
 an haunter of riote & lecherie. But of this matter, is sufficiently  
 befoze said. But now this Ciuillian will replie, and appeale to al  
 the woꝛld, to iudge vpon whom, suche auozities of Epiphanius &  
 Chrysostomus & of others suche, are to be verified: whether vpon  
 heretikes as the aucthoꝛs them selues termeth them, or vpon the  
 catholikes, who will not be aknowen to departe from the salety,  
 but late that fault altogether to other mens charges and burne  
 them in their pretence of departyng from the salety. In deede I  
 must confesse, that here the Catholikes (so taken) hath the better  
 hand of the heretiques, so named. For thei haue so bewitched the  
 people, yea, the greate part of the wise of the woꝛlde, suche as be  
 contented to haue bothe their eyes put out, and after to be led by  
 them, that the common vnderstanding and hearyng of the woꝛd  
 and name of heretique, is straight waie conuected to them that be  
 slandered therewith, and the name of the Catholike, is sozth-  
 with moſte commonly ment vpon them, that haue that woꝛde  
 moſte in their mouthes, though in their liues, and in a greate  
 parte of their doctrine, thei be so farre repugnauit from the Ca-  
 tholike fathers in deede, as the Jewes whiche moſte bzadged of  
 their father Abzaham, were furthest from his salety. But the  
 woꝛld is somewhat wiser some where, then so lightly to bee led  
 blindly by the nose, to bee deceiued with vaine names, by stowte  
 sayyng.

**A** facyng, and bold bolsteryng. When the worlde sawe Chyist and his Apostles bzagged out among the Pharisees & Lawiers, who did repute theim to bee sedicious and erroneous teachers in theire new doctrine: the cōmon appellatiō so pzeuailed against them in dede, & thei themselves called themselves, and were so reputed to be the maintainers of Gods glory, of Gods Sabbath daies, of Moyses, of Abrahā's faith & of the Prophetes doctrine: But Jhon the Baptiste who with his sanne could seuer the Cozne from the chaffe, called them by their owne names in dede, progenies viperarū: you adders bzode, & hadde them no more so bzagge of their father Abrahā, except thei had the faith and dedes of Abraham. Pea our sauour Chyist called them Hypocrites, blind leaders, and painted walles, dissemblers, and deluders of the people, vnder pretence of fathers traditions and Lawes: vnder pretence of prayers and fastynges, and suche clokes of holines, the vertue of those dedes being far out of the estimatiō, as thei ought to be vsed.

Though some of suche wyters as this Cūstian is, labourerth with all gyfte of witte, to gyfte of S. Paules sentence to Tymothee: of suche as in the latter daies departeth from the faieyth, geuyng hede to deceiuing spirites, and to the doctrines of denelles, in Hypocrisse speakyng lies, hauyng their consciences marked with an hotte iron, forbidding (not condemnynge) to contracte Patrimonie, commaundyng to absteyne from meates whiche God hath created to be receaued with thanks geuyng, for all that God hath made is good, and not to be reiected. &c, applyng this place to the Tatians and Martionistes, and suche other: yet thei can not so be discharged, For as Ireneus saith: Qui quo-

*Libr. i. ca. 70.  
Nicephorus li.  
& cap. 25. Con-  
stantinus vult  
Arianos vt  
suffragatores  
eius Porphyri-  
anos nominari,  
vt quorū imi-  
tati sūt mores,  
eorum quoque  
obtaineant ap-  
pellationes.*



monie as euill in all men, yet thei forbidding it to some men, & thei we what thei bee, for as Epiphanius saith: Heresi. 67. lib. 2. to. 2. of such. Serpens enim alatus hic est, & Scorpius alas habes secundum multos modos, & volans, & imitans quidem Ecclesie virginitatem, non habens aut puram conscientiam. De hoc enim & similibus impletur illud, cauterio notatam habens conscientiam prohibentium contrahere matrimonium. &c. subannantur autem perfectissime propter eas, quas habent singuli, inductas mulieres. &c. This serpent is winged, and this Scorpion hath winges, and flieth after many fashions, and it counterfeteth in deede the virginite of the Church, but hath not a pure conscience: of this truely and of such like is that fulfilled: thei haue their consciences marked with an hotte Iron, forbidding to marie, but wothelie scoyned thei bee for such women, whiche every one of them haue within their houses.

Saint Augustine, de vnitae Ecclesie, in a like matter, writing againste the Donatistes, saith: If thei can firste teache vs, saith he, that we bee sepulchra dealbata, painted sepulchres, as thei call vs, and late to our charge, wee can not refuse to bee reproued, and beaten backe with such wordes of the holie scriptures. So that the prooue and triall of all the matter, resteth not in the abused name, and appellation, but in exterior aces, and doynges, the frutes whereby do iudge the trees.

Whereouer it can not helpe them, to alledge saint Augustine, and other such olde auctours, in the exposition of these wordes prohibentes nubere: where saint Augustine saith: Manichei abhorrebant nuptias tanquam malas, etiam propagationis causa, & damnant creaturas ciborum, quia natura mala, & immunde sint. Ideo si dicuntur prohibere: non qui huic bono, aliud melius anteposit. The Manichees did abhorre Matrimonie as euill, euen in respect of procreation, and that thei condemne the creatures of meates, as euill and vncleane of their owne nature, and therefore, such are to bee sated to forbidde marriages, not those whiche preferre to this good thyng, an other better.

Now I appeale to all the counterfete Catholikes, wheresoeuer thei dwell. Doe thei so preferre single life, and virginite in p'testes,

*Contra fauſſū  
Maniche. li. 3.*

**A** p̄stles, that thei call not yet their mariages no mariages, that be so already paste and married: or rather doe not thei pronounce suche mariages, to bee adulteries and incest, cleane contrary to saint Augustines doctrine. Irenæus aduersus hereses: A Saturnino & Marcione, qui vocantur continentes, abstinentiam a nuptijs annunciauerunt, frustrantes antiquam plasmationem dei, & oblique accusantes eum, qui masculum & foeminam ad generationem hominum fecit. The continentes, so called of Saturnine and Marcion, hath preached the absteyning from marriage, so makinge void the creation of God, and by a subtile fetch, thei accuse hym, whiche made man and woman, for the generation of menne. Where Irenæus hath oblique, Eusebius hath subtiliter accusantes illum: craftely, not with open condemnation, but by a craftie deuise, not apperyng to euery mānes eyes. Is it not all one to condemne Patrimonie as the Maniches do, & by lawes to forbidde it as Papistes doe: Saint Paule speaketh of forbid- ders to Mary, and of suche as shall be in the latter dates. But if this doctoꝝ will saie, that he followeth neither Martian, noꝝ Tarian, but good S. Hierome, whose saynges he byngeth in verte ofte, without choise and discretion: in good faith, I beleue hym well, that he doeth so in derde, as the moste parte of all that sect. And how farre he and thei differ, in praisyng of virginittie, & condemnynge or forbiddeynge Patrimonie, ye shall haue a little tast of his opinton, wrytyng against Iovinian, where in some places he writeth thus: Iubet Apostolus vt semper oremus: si semper orandum est, nunquam ergo coniugio seruendum. Quoniā quotiescunq; vxori debitum reddo, orare non possum. Agatne, puto q̄ nuptiarū finis, mors sit, fructus cōtinentiē, vita æterna. Again Nuptiæ per se non sunt bonæ, & comparantur incendio. Qui in carne sunt, deo placere non possunt. Agatne. Nullum periculum ne pereant nuptiæ, etiam si multos cohorteimur ad virginitatem, stultorum enim semper infinitus erit numerus. Agatne. Ex quo ostenditur virginitatem non mori, nec sordes nuptiarum ablui cruore martyrii. And contra Heluidium: Non negamus maritatus sanctas mulieres inueniri, sed quæ vxores esse desierunt, &c.

**The Apostle geneth a precepte, that we should alwaie praye,**



If praier must alwaie bee had, ergo, wedlocke is not to bee bled,  
 for so ofte as I render due benenolence to my wife, I can not  
 praie. Also I iudge, that thends of marlage is death, but the fruite  
 of continencie is eternall life. Also, Wedlocke for it self is not  
 good, and is compared to a fire. Againe, thei that be in the fleshe  
 can not please GOD. Also, there is no daunger that Marriage  
 should bee leste, though we exhorde many to continencie. For of  
 fooles the number shall be ever infinite. Also comparinge Iohn  
 a virgine, and Peter a married manne, he saith: whereby is de-  
 clared, that virginitee shall neuer dye; but as for the filthinesse of  
 marriage, can not bee washed awaie with the blood of martyrs.  
 dome. Also writtyng against Heluidius, thus he pronounceth: we  
 doe not deny, saith he, but that it is possible to finde married wi-  
 mes, holy women, but suche (saith he) whiche cease to be wimes.  
 Of whiche place, Erasmus could gather no other, but that he  
 should meane, that marriage is not to be allowed, no not for frui-  
 tes sake. And suche other saynges innumerable hath S. Hiero-  
 rom, whom this manne repozteth with suche authoritie. But in  
 the next parte of this treatise, all suche causes shall bee more ful-  
 ly expended, to see whether the fained Catholiques of these da-  
 yes, bee not farre fallen from the true Catholiques, of fine hun-  
 dret yeres next after Christ: and be not relapsed into the plaine  
 heresies of the Tatianes, Manichees, and suche other: how soever  
 thei couer theim selues close, as thei imagine. Sed omnia dum  
 produntur in lucem, manifesta fient. But all thynges when thei  
 are shewed at the light, be made manifest.

Furthermoze, I woulde wishe to haue some considerations  
 moze, to be waied of this gentle and courteous Civilian, how he  
 coulde be so rigorous and extreme, without any moderation, or  
 indifferent equitie, so soze to charge Bishops and Priestes for  
 mariyng in this realme: with suche inenitable necessitie, and  
 with so vndispensable a booe, to conteine vnder paine of eternall  
 dampnation. And further, so highly to magnifie this late doyng  
 against them: that thei bee gently depriued of all their whole li-  
 uynge: and that, not for fine, or tenne yeres, as the equitie of  
 some Canons pzescribeth, but for ever. And to saie that thei bee  
 dynen

**A** dynen fauourably out of their ministrations. Specially where he maie reade what indifferencie and tolleracion is graunted in some counsailes and decrees: yea, in other chistian realmes and dominions: and standyng the assertion of so many learned Diuines, and Canonistes, & of the old auncient wyters in the church, I saie, that he could so passe alwaie in his readyng and collectyng: all their moderations: and onely wale, the most extreme rigoure he coulde finde in any of them all, against the saied mariage of Priestes here in Englande, so married by lawe, as thei be.

**W**here, he readeth, I am sure, how tenderly and fauorably his Canonistes expounde and glose the hard lawes and canons that be wytten against Priestes, lityng in open aduoutrie, and manifest fornication: And yet could not sprinkle some dropes of suche holy water, to ease the heate of the hoothe zeales and stomakes of some certen of the Clergie, whiche for pure honesties sake, in respect of their saint liues, dare not once touche any of the poluted benefices, and promotions, that the vncleane married Priestes haue so longe defiled with their wyues, vntwozthie as thei be, once to be saied, aue, vnto in salutation. And furthermoze mooste vntwozthie reputed to come to their Tables, to their presence, for disteinyng their holynesse and angelicall bowes of chastitie: but must nedes blowe so fast these fiery coales, not onely to enflame the stomakes, of some of the saied Clergie that be already incensed be yond witte, honestie, and learning, against them: but also to moue the Nobilitie, to incense the Comons rather to repute them for woysse then Heathen or Turkes, if his entente should haue like successe to proceade, as his stomacke pretendeth.

**I** am suer he cannot be ignorant of the soft gloses, that the Canonistes make for the excusing of fornications and adulteries in Priestes without wyues. As for example. Presbiter, si fornicationem fecerit, quanquam secundum Canones Apostolorum debeat deponi, tamen iuxta auctoritatem beati Siluestri. &c. Decem annis poeniteat. Though a priest that committeth fornication ought to bee deposed, accordyng to the Canons of the Apostles: neuerthelesse, by thauthozitie of blessed Syluester, let hym

Dist. 82,  
Presbiterio

D. I.

haue



haue, tennue peres, penance. &c.

The glose thereupon saith: for fornication sake, at these dayes, no man ought to be deposed, as is commonly saied, excepte he continue therein. And this is the reason: because, saith he, our bodies bee more scalle, then before tyme they were. And here againe, saith he, you maie see that the Counsaile dispenseth against the Apostle, in the paine.

And lesse, tennue peres penance, shall bee thought to hard for fastyng: the gloser telleth vs of twoo good remedies. The one is, that it maie be dispensed withall. The other is, that a man maie sake by an other, and so be deliuered, and for a great neede, maie dispense with hym self to. Also. Quamuis multa sint, quæ, in his & huiusmodi casibus obseruare canonice iubeat sublimitatis auctoritas: tamen quia defectus nostri temporis, quibus non solum merita, sed corpora ipsa hominum, defecerunt, districtio illius non patitur manere censuram. Ideo. &c.

Although, saith Pelagius (not that heretike, for whose condemnation this Ciuilian impudently writeth, that the Englishe heretikes, as he calleth them, be angrie with S. Augustine: but the holy father that was Pope of Rome) the his excellent authoritie of the Canons, saith he, chargeth many thinges to be straitly obserued in suche cases: neuertheles, because the decay of our time, cannot beare, that the censure of so muche sharpnesse should abide in strength: in as muche as both the very bodies of men, in them selues bee weakened, and for that also mennes vertues be decated; and in consideration of the age of the partie, of whom by likelihood of his age, there is no greate feare to be had of any incontinencie hereafter, we haue graunted hym license, to take thorder of deaconship, and as for Micene his wenche: let her be put into some Monasterie, to professe Chastitee. Eccē casus (saith the Glose) ubi plus iuris habet luxuria, quam castitas. Doe a case, where Lethe-rie hath moze right and priuilege, then Chastitie. For the chaste should bee put a backe, if he had contracted with the seconde, but not so the fornicatour, as this Ciuilian writeth, that the church for mercies sake putteth not Iouinians lawe the Emperour (makyng it death to rauishe a professed virgine) in bye, yet hath the Church

Dist. 34  
Fraternitatis

**A** Church, saith he, alwaies vsed greate greuous paines against  
solwe breakers. Cap. x. Litera. V. i.

**B** Also out of the fourthe Tolet Counsaile in Spaine, Quidam  
clerici, legitimum non habentes coniugium, extraneorum mu-  
lierum, vel ancillarum suarum (quæ interdicta sunt) consortia ap-  
petunt. Ideo, quæcunq; clericis taliter coniunctæ sunt, ab Epis-  
copo auferantur, & venundentur. &c. Some of the Clergie, soz  
that thei haue not lawfull Matrimonie, conette the company of  
outward women, oz of their maidens, whiche is vterly sozbid-  
den. Therefore, whatsoeuer women thei be, that be so coupled to  
the Clarkes, let them be plucked from them by the bishoppe, and  
let them be solde: and let suche clarkes, towhom the foresaied wo-  
men haue infected with their lecherie, bee bounde in penance  
soz a tyme.

*Glosa corrup-  
pens ipsū tex-  
tum non loqui-  
tur de vxori-  
bus sed de mu-  
lieribus ut in  
concilio Tole-  
tano 3. ca. 5. Li-  
quet.*

The glosse there (to bee solde) saith he, vnderstande it when  
thei make contract of Mariage with them, as with wiues, soz els  
I will not graunt, that thei ought to be sold, oz yet to be brought  
into any bondage soz simple fornication. For, saith he (Ca. Ma-  
ximianus) it is commonly holden, no man should be deposed, soz  
simple fornication, seying fewe can be found without that fault.

*Dist. 81. Cap.  
Maximianus.*

**C** Here vnto agreeth that greate Lawier Astexanus. lib. vi. ti-  
tulo. x. Fornication is a Canonieall crime, and a deadly sinne,  
the paine whereof is deposition: Dist. 25. ca. Si. & Dist. 83. Si quis  
& Ca. Romanus. But I answere (saith he) that these Chapters  
expresse the rigour: But that Dist. 34. Fraternitatis, contai-  
neth the equitie, whiche muste bee farre preferred befoze the ri-  
gour. And therefore the matter of fornication, muste bee muche  
more easely handeled, because fewe can bee founde cleare of it,  
and the multitude must be spared, saith he.

*Li. 6. titulo 10.*

**D** Also out of an elde aunciente Counsaile of Neocesar, where  
it is witten. Ca. primo: Presbyter si vxorem duxerit, ab ordine  
illum deponi debere: quod si fornicatus fuerit, vel adulteriū comi-  
serit, amplius eū pelli. &c. A Postell if he Marry, let him be deposed  
from his order, but if he commit fornication oz adultery, let hym  
be more charged & sozled, and put to penance emong the laitie.

*Dist. 28.  
Presbiter:  
Can. 10.*

From his order (saith the glose) that is from his office, not

D. y. from.



from his benefice. And by this (saith he) solowynge saint Augu-  
stines authoritie, in sermone 37. ad fratres in heremo. The priest  
should bee more punished that committeth fornication, then he,  
whiche contracteth lawfully. And this is the reason: for that he  
(sc; the fornicator) doeth against the holy order, & also against the  
lawe: And he (sc; the married priest) doeth lesse offēde that marieth  
a wife, because he beleneth that it is lawfull for hym so to doe.

In the. ix. Canon of the saied Counsaile, it is saied: he that  
committeth a corporall offēce, that is to saie, fornication, and yet  
after taketh vpo hym the order of Priesthode, if he confesse it, that  
he hath so offended befoze his orders takynge, let hym no more of-  
fer (that is, minister or officiate) yet let hym remaine in other of-  
fices, for the profite of his studie. Here saith the glose: is a good  
argument, that there is lesse punishmente for fornication, then  
for any other crime: the reason is, because so fewe bee sounde  
without that crime.

*Ex consilio Toletano nono.*

*Cap. x. anno. vij. Reccesinulli regis.*

The law re-  
porteth it  
thus: xv. q. 8  
Cū multe su-  
per innocentia  
ordinis.  
whiche is all  
one with an  
easie glose.

Cum multe, super incontinentiam ordinis clericorum, hactenus emanauerint sententię patrum: & nullatenus ipsorum refo-  
mari quierit correctio morum: vsq; adeo sententiam iudican-  
tium protraxere commissa culparum, vt nō tantum ferretur vl-  
tio in authores scelerum, verum & in progenie damnatorū. &c.  
Where as there hath passed befoze time, many decrees of the fa-  
thers, vpon the incontinent life of the Clergie, and yet by no  
maner waies their correction of maners, could bee brought to  
state: whereupon their incorrigible maners, hath so far prouoked  
the fathers, to geue sentence and iudgement, that not onely due  
punishment should be executed vpon the authours themselves  
for suche enormities: but also vpon the issue of these dampnable  
persones: Therefore, what soener he be from a Bishoppe to the  
Subdeacon, that shall hereafter beget children on their maides,  
free or bonde, in suche detestable wedlocke: the saied children  
shall not onely not inherite their fathers gooddes, but also shall  
bee in perpetuall bondage in that Church, where their fathers  
ministe-

**A** ministered. Beside that, the fathers themselves shall be condemned by the Canons. &c.

Understande, saith the glose, that this rule serueth for Priests whiche do lawfully marie wiues: for such be more greuously punished. But what soever (saith he) is here sated, seying the shurche hath not vled this law, the loseth her right in this point.

*Ex Canone Apostolorum. 24.*

Presbiter aut Diaconus qui in fornicatione, aut periurio, aut furto, aut homicidio captus est, deponatur: non tamen communione priuetur: dicit enim scriptura: non iudicat deus his in idipsum. A Priest or a Deacon which is taken in fornication, or perjury, or felony, or murder, lette hym be desposed. But let hym not bee excommunicated, for the scripture saith: God iudgeth not twise vpon one thing.

Taken, saith the glose: nay by saint Marie, not taken only must suffice. And in the same Distinction, he saith, that though the Canon of the Apostles be the better, because it is the more auncient then the other canons; yet it is preiudiced and derogated by the later. And there be teacheth that though the Canons be repugnant one against an other, yet thei be all made by the insinuation of the holy ghost.

But to the glose again: Taken. But how shall the lay men proue that, saith he, seying thei can not bee witnesses against a Clerke: And when thei be so admitted for witnesses, yet thei are not to be credited, except thei haue seen the clerke euen from the beginning in his adulterie. Yea, beside all this, late menne may not be beleued in this point. For the lastte, saith he, is alwaie vtterly against vs. The verie wordes of the Canoniste.

But I put you a case, saith this good lawier and favorable patrone of the Clergie, that. ij. clerkes doe witnesse against one, and aduouche that he hath committed fornication with suche a woman and suche a date: and then in this case. ij. laye menne on the other side affirme that he was with them all the date longe in an other place: I hold, saith he, that then those. ij. laye menne ought to be better beleued, because thei stand on his side that is

D. iij.

accused.

*Dist. 81.  
Presbiter.*

*Dist. 50 si quis.  
Ca. Dno sancto.*

According to the wordes of the law  
Clericis Laicos  
infestos opido,  
tradit antiquitas, Laici in  
accusationem  
vel testimonium  
Clericorum  
non sunt admittendi. cxiij,  
lib. 3. cap. 3.

De immunitate Ecclesiarum.  
Mary God  
forbid one to  
beweeye an  
other except  
it be in confession.

*D. 81. Clerici  
In glosa.*



accused. And here ye may see, saith he, a good authoritie, that a clerk may purge himself some tyme with laye meane.

Furthermore, be it in case that a Priestesse doe lie with an other mans wife in the church, the woman confesseth the fault, the priest denieth it: in this case commaundeth Pope Alexander the iii. that she be put to penance for a foole, for he wetyng confession. The Church must be cleansed with holy water, the Priestesse must be put to his purgation of priestes of his neighbours, more or fewer as please the Bishop. If thei will depose for hym, then let the priestesse continue in his office notwithstanding. But what if the matter be so apparant, that bothe the mother with her oth, the childe with his face aduouch it, and at the last the priestesse confesseth it: What remedie for suche a mischeise to saue the honour of the Church?

Marie, after he be examined priuely in thordinaries chambze, he is intygned penance, but secrette to, for the sclaunder of the Church: For it is decreed by their Lawes. Dist. 28. Presbyter. solennem poenitentia Clericus facere non debet. A Clerk may not doe open penance. As once I harde of a priestesse, examined of a Bishoppe that was a lye within these twentie yeares, in his inner chamber: whiche, for suche kinde of blessing his spirituall daughters, was followed with earnest commendation of a gentleman in the parische. The Priestesse confessed the deede before the Bishop and certen other so chosen. Wherewith the Bishop was very angry, for that he denied it not, and blamed him much, that he toke a single woman. Ah nodie, saith he, hadste thou no more wytte but for a mannes wife dawne, I tell thee, a mannes wife.

I trust that if this Bishoppe were aliue, he would bee more gentle then some Bishops be now, except he had suche conscience as some Bishops haue now.

Dist. 81.

Si qui sunt.

Now cometh in Gregorie in the same distinction, and thundereth with wonderfull wordes, to all maner menne, thzoughout the dominions of Italy and Duchland: Si qui sunt presbyteri, Diaconi, vel Subdiaconi, qui in crimine fornicationis iaceat, interdicimus eis ex parte dei Patris omnipotentis, & sancti Petri autoritate, Ecclesie introitu, vsq; dum poeniteat & emendent & o

**A** If there be anie Priestes, Deacons, or Subdeacons, whiche doe lie in the crime of fornication: we forbidde them or interdict them of the behalfe of God the father almightie, and by the authoritie, of holy saint Peter, once to entre the Church, till they be repentant, and haue amended it. But if any of them will rather haue a desire, to perseuer in the offence, let none of you all once presume to heare their Masse or seruice. For their benedictions shall bee turned into maledictions: and their prayer shall be turned into sinne. For so the lord testifieth by the prophet: I will curse, saith he, your blessinges.

**B** Now whatsoener they be, saith Gregorie, that will not obey this wholesome precept, they shall incur the sinne of Idolatrie &c. The glose there, in the Chapter folowing, saith, that they which bee constitute in holy orders, maye not resorte or traine to their Concubines or wines, for if they doe it continually, they must bee depriued of their ministerie, and benefice too.

*Dist. 81, si quis  
Vnderstand  
this yet but  
vpon married  
Priestes  
saith the  
Rubricke, as  
this learned  
Lawyer con-  
torteth it*

I maruaile that where Ciuilians and Canonistes by suche sortly and commonly procedyng in degree together, and therfore haue greate agremente and affinitie together: and that of this Ciuilian it cannot be saied, that he, is ouer seen in the lawe Canonie: But maye bee called Canall: And then againe hath suche a pleasure to byng in his Tolet counsailes out of Spaine so oft, and so thicke, that they beare the greatest rule, in his greate mustre of his stroung lawes, and great Canons: because he would not flater, as ye may be suer: that he would not yet byng some of these lawes, gloses, and deuine Canons, whereby yet he mought haue declared howe thzoughly and vniuersally secne he is in the Canon lawe, and expositours of the same.

**B**ut peraduenture he meaneth the aduancement againe of the Church, to restore the old puritie and chastitie of the Clergie as hath been practised: And therfore would haue all the world beleue, that married priestes be the most vnlearned priestes in the world: most slothfull and negligent in ministracion: and that it is most impossible for them to bee oft in the pulpit, or visiting the sicke in the night, as he saith, not keeping hospitalitie in the date: nor be at home residet: and that they be mosse couetous to gleane  
and



and serape for their wiues and chylzen, and therefore keepe no  
 howses at their benefices: and that thei bee most vncarefull, and  
 vnnaturall for their newewes, and that thei dooe nothyng els  
 but sitte by their wiues side, and dance them on ther lappes all  
 the daie longe, and that thei cannot be well iudged in any thyng  
 that thei do: but are to be suspected, in all the towne beside, for  
 their experience: and are to bee iudged that thei can not bee con-  
 tented with one woman alone.

Now on the other side, he would haue good catholike menne  
 brought again to good belief, to thauncient faithe of the churche,  
 to the good opinitō that thei haue had of the clergie befoze tyme, to  
 suppose well of all their doynges: not to suspect them in any case,  
 because thei looke so saintly, thei speake soe deuoutly, and carpe  
 so catholikely: not to feare them, though their wiues cal for them  
 ofte in their sicknesse, to be visited in the night, and to be confes-  
 sed: and though thei knowe by Wente confession, for whom thei  
 shall pzaie for al the yere folowynge: not to iudge their doynges,  
 but to pzeume alwaie well of them. And therefore, he would  
 haue the worlde wonne againe, to the Articles that bee in their  
 holy Canon lawe. **W**here it is wrytten by thauctoritie of Pope  
 Antherius. Absit, vt quicq̃ sinistrum de his arbitremur, qui A-  
 postolico gradui succedentes, Christi corpus sacro ore coficiūt,  
 per quos Christiani sumus. Qui, claues regni coelorum habentes,  
 ante iudicii diem iudicant. &c. **G**od forbide, that we should thinke  
 any thyng sinisterally of them, whiche beyng the successours of  
 the Apostles in degree, make the bodie of Chryste with their ho-  
 lie mouthe: By whose meanes, we bee Chyssen people. For thei  
 haue the keyes of the kyngdome of heauen, and doe iudge befoze  
 the daie of iudgement. In the old lawe, saith he, who soeuer had  
 not obeyed the pziestes, either he was cast out of the hoste, and sto-  
 ned of the people, or els had his head strikē of with a sword, and  
 so the contempte reuenged by his blood. But now (saith he) the  
 disobedient is cutte a sunder by spirituall execution, or els is he  
 caste forth of the Church, and is rente in peces with the rane-  
 nous teethe of the deuill. The glose noteth therevpon.

Clericus amplectens mulierem, presumitur bene agere, Si er-

**A**go clericus amplectitur mulierem, interpretabitur, q' causa benedicens eam, hoc faciat: vt Dist. 96. In scripturis, quamuis Canō, solam cōfabulationem interpretatur in deteriore partem. &c.

A Clerke embraſyng a woman, muſte bee pzeſumed that he doeth well. If therfore a Clerke take a woman by the middle; it muſt be interpreted, q' he, that he doeth it to geue her his bleſſyng; as in the. 96. Diſtinction. Ca. In ſcripturis: although, ſaith he, the Canon, will interpret the onely talkyng with her, into the worſte parte.

Some old peniſhe Canon of 5 Apoſtles or of the pzeſmatue Churche.

**P**ea, S. Peter is brought in, in the ſame diſtinction to ſpeake, when he ordeined Clement to be his ſucceſſor. Quicumq; contriſtauerit doctorem veritatis, peccat in Chriſtum, & patrem omniū exacerbat deum: propter quod, & vita carebit æterna. **W**hat ſo euer he be that will moleſt, and make ſadde a doctoꝝ of the truth, he offendeth againſt Chriſte, and doeth pꝛouoke God the father of all, ſoꝝ whiche cauſe, he ſhall alſo want eternall life. **W**hoſe thei would haue the people brought againe, to their olde ſaithes and credulitie; and not to bee to ſuſpitions, of them that pꝛoſeſſe virginitie. **B**ut of the married Prieſtes, let them thinke as euill as thei can deuile; ſoꝝ he ſo deſir: th it, and to minche puniſhment, is to little ſoꝝ them. And yet them ſclues ſtande in doubte ſome tyme, whether thei make perfoꝝme this common catholicke ſaith one of them to an other. In ſo muche, that in reſpecte of their hoꝝly chaſtitie, belike (wherof thei neuer haue hartie repentance) their owne Canonikes ſaie: Quis vidit dignē ſacerdotem poenitentē? **W**ho euer ſawe a pꝛieſte woꝝthely ſoꝝp ſoꝝ his offence? And therfore ſainct Hierōm in that diſtinction ſearching the old ſtoꝝies, ſaith: I can not finde any other to haue rent the churche, and that haue deceiued the people, but onely thoſe, whiche are ſet of God to be the Prieſtes and Pꝛophetes: theſe be thei, which be turned to craſtie ſnares in all places, geuyng ſlaunder. Chryſoſtome agreeeth to hym, de poenitentia. Diſt. i. Quis aliquando vidit clericum citō poenitentiam agentem, & ſi depræhenſus humiliauerit ſe, non ideo dolet quōd peccauit, ſed ideo cōfunditur, quia perdidit gloriam ſuam. **W**ho euer ſawe the ſpirituall man turning from his ſaute: **F**oꝝ though he be taken, and humbleth

Diſt. 96. ca. quicumque.

24 q. 3  
Quis vidit



him self, yet he is not beaue, for that he hath offended, but for this  
 cause he is consounded, for that he hath lost his estimation. And  
 in deede there bee some multitudes in doctrine in this matter: that  
 priestes committing fornications with twentie women, and so  
 liue all their life long, bee not yet halfe so euill, as Priestes that  
 haue wiues. Whiche wholsome doctrine a man maie some tyme  
 heare, not onely of meane learned men, but of some of the best  
 learning, that holdeth so. Which secret mischiefe, me thinke this  
 man Marten should haue in his head, by the maner of his wri-  
 ting. For where he labourerth with greate trauaile of his witte,  
 to proue secular Priestes botaries: that the Priestes vowe stan-  
 deth in this point, (viz. neuer to marrie) that is to abiure mariage,  
 and to containe from mariyng: which vowe some Lawiers and  
 Denines so, do call, *votum negatiuum*. Now saie thei, the priest  
 if he Marries, he surely breaketh his vowe, and is in great daun-  
 ger: but if he committe but adulterie or fornication, he breaketh  
 no vowe, for he vowed but the abstinence of Mariage, and no  
 refusall of fornication, though peraduenture Chastitee maie bee  
 thought to be annexed to his order, by some scrupulous & Pope  
 holy obseruation: But yet in greate disputation among them,  
 whether single fornication be sinne or no, and greate argumen-  
 tes, pro & contra, and long occupied in the Schooles: yet at the  
 last he breaketh no vowe, nor is any heretique, as the Priest  
 that taketh a wife. Suche conclusions beyng so openly expessed  
 in summarie booke, it is no maruaile though thei repente so sel-  
 dome, and though thei them selues can not trust well one an o-  
 ther of chaste liuyng. For Nicholas Panormitan beyng an head  
 Lawier, and in chief authoritie among them, saue so little cause  
 by his experience, to bee out of suspicion towarde the Clergie,  
 that he geueth a rule to spirituall iudges in this cause, sayng:  
 that an othe maie neuer be geuen to hym, of whom maie bee ta-  
 ken a vehement suspicion, that he will breake it: and there vpon  
 geueth a greate charge to the Ordinarie, that he compell not the  
 Clergie to sweare to forsake their Concubines: the Iudge syn-  
 neth deadly, saith he, to offer and exacte suche othes. And Ale-  
 xander the third, Extra. de cohab. cleri. & mulie. prescribeth it, as

**I**n Latwe, that the Clergie ought not to bee compelled, to abiure their concubines. Thei bothe saue what p:sumptions might be taken, that thei would neuer forsake them: pea, there is nothing moze earnestly restrained in their Canons, then that any Priestes should haue any womē in their houses: where at the tyme of Nicene Counsaile, and in Ciprians daies, thei were yet contented, that priestes had in their houses, thei mothers, thei daughters, or sisters, or their wiues, but yet no maide beside. So in the latter daies it was decreed, in a Counsaile at Magunce, that thei should haue neither sister, aunte, nor mother in their companie.

**F**or saith the Counsaile: it is well knowen, that by the instigation of the Deuill, abomination hath been committed with them. Thus, though theim selues, were neuer of that belief (for thei saue by inuincible experience alwaie the contrary) so that thei could not truste thereto theim selues: yet the lastie must beleue their chastitee, to be of the old auncient faith of the church, that thei maie not bee euill thought of: and so commaunded by Nicholas the first in his rescriptes, de presbyteris. Vobis qui laici estis, nec iudicandum est, nec de vita eorum quicquam inuestigandum. Of the priestes, you that be laye people, maie not once

*Tit. 14. de presbyteris astrict. 28. consulendū.*

**J**udge of theim, nor yet to make any serche of their liues. And to proue that it was the common faith many hundzeth yeres ago, and so accepted by the examples of the higheste potentates of the worlde, as of one of the mozte and firste Christian Emperours, that ever was, or ever shall bee, thus it is there witten, what he would dooe if he saue a Bisshoppe lye in bedde with an other mannes wife, as Nicephorus telleth the storie. In scripturis narratur, Constantinum Imperatorem dixisse: Vere si vidissem proprijs oculis sacerdotem dei. &c. peccantem, chlamidem meam expoliarem, & cooperirem eum, ne ab aliquo videretur. &c. It is

**T**olde in the scriptures that Constantine the Emperour said thus: Truly if I should see with myne owne eyes Goddes Priestes, or any of those that bee in the habite of Religion to sinne: I would doe of my clocke or purple Robe, and would coner hym, that no man should se him. Lo, this Constantine was our countrie man, the rather should Englishe menne, be good to Priestes Concubines.



bines. I thinke it would be a greate while, ere this holy Martin  
of his Chaillite, would extend his charitee so farre, as to cast, to  
pooze married priestes, any parte of his cloke, to couer their law-  
full Patrimoine, from the eyes of enuious and ignozant peo-  
ple: as this Emperour of his charitee would couer the Priestes  
harlottes. But it maketh no matter, seyng that Elie the Prophet  
hath cast downe the cloke of Gods woorde, to defende the ma-  
ried Priestes from the colde frozen hartes of wicked ignozant  
Lawiers, and captious Sophisters: Thei neede care the lesse, to  
come vnder his patched beggars Cloke. But let vs heare what  
is moze saied to the aduancemente of the catholike faith: The  
self same Constantine beyng presidente in the holie Counsaile  
of Nice, when he heard that there shoulde be brought to hym co-  
plaintes of certaine Bushoppes, saied openly: Vos a nemine di-  
iudicari potestis, quia ad dei solius iudiciũ reseruamini. Ye shal  
not be iudged of any man, for ye bee reserued to the iudgemente  
of God alone: which catholike sayng, saint Gregorie reporteth  
to Maurice the Emperoure, with some further circumstance,  
thus. The Ecclesiasticall storie, saith he, witnesseth, that when  
those were presented certaine libelles of accusation against cer-  
taine Bushoppes, to Constantine of Godlie memorie: he tooke  
them in his handes, and he called the self same bushoppes befoze  
hym, and casting them into the fire, saied: goe ye and order your  
owne Counsailes among your selues. Ego vos non iudicabo, a  
quibus debeam ipse iudicari, I will not geue iudgemente a-  
gainst you, of whom I ought in myne owne persone to be iudged. For  
it becometh not our worthinesse, that we should iudge Gods. In  
whiche sentence, saith Gregorie, he wrought hym self moze honoz  
by his humillitee, then he did to theim, to whom he shewed such  
reuerence. Although yet my Lorde of Winchester wryte, quam  
vocem, presentis reuerentia virtutis, non potestatis aliquãdo ex-  
prefferat, whiche sayng declared moze the humillitee of his preset  
vertue, then exprest the truthe of his authoritie. The uttering  
of whiche his affection, ought not so to be forced (saith my lorde)  
that ye should mocke out or defeate the charge committed by  
God to the Princes authoritie. Dioretus lib. i. cap. xx. reporteth

Not the Bu-  
shoppes, but  
the Libels.

Not the Bu-  
shoppes, but  
the Libels.

**A**n other maner of sayng, by hym spoken (whereof thei liste to make no greate booke) to the Bishoppes of Nicomedia. Si habemus Episcopos castos, orthodoxos, humanos, gaudemus: & si quis audacter inconsulteq; ad memoriam, a laudem pestiū illarum exarscrit, illius statim audacia, ministri dei, hoc est, mea executione coarcebitur. If we finde the Bishops chaste, catholique, and curteous, we will be glad: but if any will boldly and rashly retorne again by his furiousnesse, the pernicious examples that be passe, his presumption shall bee restrained, by iuste execution of my self, that am Goddes minister. But these saynges bee nothing so pleasaunt, nor so often vttered of Emperours and kynnes, as that other, whiche Pope Paule the thirde, in his admonition to Charles Emperour that now is, could repeate again as his predecessours hath alwaies been wonte: but the tymes bee changed, and Popes maners be knowen to wel in these daies.

Furthermore, saith the sated Gregorie, seying GAD in his scripture, geueth them suche honoz, that he him self calleth them Goddes or Angelles: what maruail though you honour them? And thus we constitute, saith he, as well generally, as specially for all Priestes. For that excellent Preacher Paule biueth,

**C** Judge not befoze the tyme. Yea, and that thei should not faile, of their full due honour in deede: it was decreed in a Synode, called Consilium Matisconense secundum, about the tyme of Pope Pelagius the seconde, where ye maye reade a letter of kyng Guntran, (by whose licēte and authoritie, thei made that Counsaile) what primacie and authoritie he expressed ouer that Clergie, as muche as ener was vsed in this realme yet, as newe as menne would make it. The number of bishoppes gathered there, were aboue fourtie, whiche made a solie Gaudeamus omnes in domino, betwene theim selues, that thei had wonne of the kyng, a libertie in Counsaile to see one an other: thus thei decreed. ca. xv. If a laye man should meete in the wale some better man of the Clergie, the Laye manne should in the lowest maner of curtesie kowpe reuerently, and bowe downe to hym: if the Laye man be on horse backe, and the Priest also, then the Laye man to put off his hood of his head, and doe his duetie of salutation. But if the

*Guntrannus  
rex Francorū.*



prieſte be on foote, and the laye man on hoſe backe, incontinently he muſte light from his hoſe, and perſorme his due honour to the ſaid Clarke. Now to binde this holy Canon the ſtronger, in the ende thereof it is knitted by thus: Qui vero horum quæ ſpiritu ſcōo diſtante ſancita ſunt, transgredi voluerit: ab Eccleſia, quam in ſuis miniſtris dehonorat, quādiu Episcopuſ illius eccleſiæ voluerit, ſuſpendatur. Whatſoener he be that ſhall traſgreſſe theſe Canons, whiche bee decreed by the inſpiration of the holie ghhoſt: let hym bee ſuſpended out of the Church, whiche he will not honour in her miniſters, euen ſo long as ſhall pleaſe the buſhoppe of that See. But now in the ende of that Counſaile cometh in the kyng, and ſelleth, that how ſo euer thei haue prouided for their prieſtes, if thei couer their ſinnes, or will cloke them with their ſpiritnall marchandiſe, if thei will not reſorme them by the Canons, whiche he calleth his decrees: he would haue his temporall Iudges take theim in hande: And euen there inioyneth bothe the Biſhoppes and their prieſtes too, that betwene theim thei ſhould prouide, that his people bee taught the wordes of GOD, and that euery ſondale, or els. &c.

Thus good reader, though I maie bee tedious in recityng a fewe places out of the churchelawes, as ther be wonderfull many of this vaine: yet to eaſe thine eares I will heare ceaſe. But yet I deſire thee to pardone my fault. For ſeeing this Ciuilian hath taken ſo muche paine to bring in ſo many lawes and Canons in his booke, meaning thereby be like to haue thee learned in the counſelles and determinations of the Church, to helpe ſomwhat his godly zeale in the furtheraunce of thy teaching, I haue added ſome more to his, to make thine vnderſtanding the better: And to make thee ſee, that although this Ciuilian would haue thee thinke, that he is onely ſeen in the laue Canon, and would winne the name at thy hande that he can all, and that in Paris he hath ſeen all: yet thou maieſt ſee that he hath not rehearſed all, not be an infinite nombꝛe, of as good ſtuſſe as this is, or of his either, if a man would take paine in ſo godly a matter. Yea, if the third man came in betwixt be twaine, and would holde on neither ſides, like a good indifferēt man, but would be pacifier betwixt

This kyng  
was long be-  
fore King  
Henry the 8.  
or King Ed-  
ward either,  
yet had their  
Iudgement.

**A** betwixt vs, or a newtrall to vs bothe: ther is yet left matter in the  
 textes and gloses enough to hold, pro & conta, to saie what ye  
 will: So stable and constaunt bee their determinations and sai-  
 ynges: So througly make a manne hulde his conscience vpon  
 Church lawes and Canons, for suer determination. In so much  
 that it is saied by Petrus Cantor Parisiensis, that Alexander the  
 Pope, (not he that firste deuised the holpe water for spirites,  
 but an other Alexander) should saie: that if he were moued with  
 like reason and probabilitie, he would bee as readie to iudge for  
 a negatiue, as he was befoze for the affirmatiue. For which  
 cause saieth he, because positine iustice is so mutable and inconsta-  
 nt, that ye can not be fully resolved therein, *P. Iuo Carnoten-*  
*sis*, of pure indignation and anger of hart, threwe the booke of  
 Church decrees at his feete, as vile and vnprofitable. And thez  
 he saieth, that one Canon is derogated, by the contrarietie of an-  
 other: Some tyme by the silent consent of the Rome Church,  
 And some tyme by the vse of the contrarie.

*De verbe ab-  
breuiato.*

**W**herfoze saieth he, the best waie is, to recourse, as *Esai* bid-  
 deth, to *h* testimonie of God, & to his lawe: to alledge out of that,  
 whose power can no mans authoritie withstand or deny: **W**here  
 the decrees be very moueable, in that thei be witten and grauen  
 in the chesse of the bzeast of the lorde Pope, that he may interpret  
 theim whiche waie he will, and that must be law to be stikken to,  
 what soeuer it be. For *Christ* (*paradis*) will not permit his imme-  
 diate vicare to erre, accordyng to the scripture: *Ego pro te rogavi*  
*ne deficiat fides tua*. I haue prayed for thee, that thy faith should  
 not faile. Yet this lawier taketh away al authoritie fro scripture  
 to be a iudge in matters of disputatiō, though *S. Augustine* ever  
 more called vpon the Donatistes & such other, to stand to the iud-  
 gemēt of the scriptures, and said plainly, as he writeth. *Quia nec*  
*nos propterea dicim⁹, nobis credere oportere, quia in Ecclesia Chris-*  
*ti sumus, aut quia ipsam quā tenemus cōmendāt Mileuitanus Ope-*  
*tatus, vel Mediolanēsis Ambrosius, vel alij innumerabiles nostrę*  
*communione. Episcopi, aut quia nostrorum collegarum cōcilijs*  
*ipsa prędicata est &c.* Non ideo ipsa manifestatur catholica. Sed  
 ipse dominus *Iesus* cum resurrexisset a mortuis, & discipulorum  
 oculis

*De unitate  
Ecclesię ca. 16.*



oculis videndum, manibus tangendum Corpus suum offerret; ne quid tamen fallacie separati arbitrarentur, magis eos testimoniis legis & Prophetarum, & Psalmorum, confirmandos esse iudicauit. For wee saie not our selues, that therefore of necessitie we muste bee beleued, because we are in the Church of Christ, because we hold that church whiche is commended and approued by Optatus Bishop of Mileuitane, by Ambrosius bishop of Millan, or by other innumerable Bishoppes of our owne Communion: or els for that it is so set forth in the counsailes of our bretherne in office with vs. The Lorde Jesus hymself, after he was risen from the dead, and after he had offered his bodie to his Disciples, both to their seing and to their sealyng: yet lest thei might fancies that thei were holden with some Fallax or deceit, he thought it more conuenient, to haue them confirmed by the testimonies of the lawe, and of the prophetes and Psalmes.

Yet notwithstanding this assertion of saint Augustine, and of many other suche in their wrytynges, this Lawier maketh it his chiefe ground to stand on, and setteth it for one of his first principles: that the church can not erre, and that the determination thereof, is a moste sufferaigne remedie against heresies. Now ye knowe out of what church he draweth his testimonies of lawes and Canons. The Counsaile saith he must nedes haue the holy Ghost: and that Christ is really present there: and therefore it is the readie meane to abolishe heresies. And that as the Church, so must we of necessitie be giuen to demaunde and stonde to the sentence of generall Counsailes: and that the woorde of God can not be iudge, but is to beare witness onely of the matter.

Now if ye will graunt hym suche groundes, in the beginning of his tale, and to sticke to suche argumentes as he deduceth out of the scriptures: full substantially bee ye sure, he may then proue what hym listeth.

May, if he happened of one that had answered hym as forwardly, as the boy answered one Cayus, a Poet once at Cambridge, reader of Terence, then might he seeke for other groundes, or els those better chosen and applied, to buylde by his strong gaie buyldeing, as it is gorgeously created.

Cap. 4. lra. D.  
ij. A.  
Really present.

**A** If ye list to heare the tale, thus it was. Caius for his pleasure, playng with a bove of his, being a yong sophister, saied that he would proue the bove an Ass. Whiche when the bove denied: well qu Caius, thou wilt graunt me this first, that euery thyng that hath two eares, is an Ass. Pale mary maister will I not, qu the bove. So wilt thou not qu Caius? Ah willy bove, there thou went beyond me, for if thou wouldest haue graunted me that, I would haue proued thee an Ass anon. Mary maister qu the bove, ye might well, and so might euery soole doe. Well qu Caius, I will go an other waie to wooke with thee. Thou wilt graunt me that euery Ass hath two eares. Pale mary will I not maister qu the bove. Why so bove qu he: Pale mary qu the bove, for some Ass may hap to haue neuer one, for thei may bee cut of bothe. Pale qu Caius I giue thee ouer, for thou art to forward a bove for me.

And so if all be graunted that ye would, ye might soone then proue, the parcial reader of your booke, that liketh all that ye say, as wise a beast as Caius would haue proued his bove.

**B**ut yet I must beate with this Ciuilian. For he had it not of his owne iudgement, but folowed a craftie Romanist, who first deuised this porphiricall assertion, euen pestilente Pighius for so sayng: that great diuine, the father of all the Sermons & booke, that be now a daies witten of Papistes in matters of religion.

For he pronounceth: That the scripture is of noe certain determination to define any thing. But is like a nose of waxe, whiche ye maye wreste to and fro flexibly to what side ye will, to what sense soeuer ye will haue it agree to, and there to set it.

**W**hat though, Athanasius cōfesseth the contrarie, sayng thus: Fateor ego quod ex scripturis, exactior est quam ex cæteris veritatis probatio? I dooe confesse, that there is moze exacte proufe and triall of the trneth by the scriptures, then of any other thinges whatsoener: but neither Pighius nor all his faction, care one halspente for Athanasius or any of them all, for all these loude cryng to haue them credited infallibly in al their wittinges, but for their owne purposes. Is not this forsaied sayng of Pighius an high commendation, thinke ye, to the scripture, thus to trifle a waie the weight and authoritie thereof? And yet if ye

A. J.

should

*In decretis Niceni synodi contra Eusebium.*



should aske hym, whether scriptures bee commendable: he could not so; shame saie naye. If ye asked whether it were an vn-  
sufficente booke to teache all truthe, and to reuince all errour: He  
would without all shame saie yea.

Even so, aske hym whether Mariage be honourable and com-  
mendable: He will not saie naye: because he would be seen to es-  
cape the name of a Tatian. But aske whether Mariage in an vn-  
advised votarie, or in a priest no votarie, bee Mariage: He could  
not in his conscience saie yea, because he pretendeth to bee in so  
sayng, a Catholike. But yet in so sayng, he shall bee a Tatian,  
and a ranker heretike then Tatian, to prohibite it to them that  
haue not the gifte, but by violence of Lawe.

If he saie that he hath saide Augustine for hym, De bono vi-  
duitatis: to whom he appealeth, and so dooeth this counterfet  
Pighius, moste vntruely and comfortly: in so muche, that firste I  
wonder that Pighius pretending to be a deuine, for shame would  
so falsely corrupte the very text of saint Augustine, as he doeth  
in his booke of controuersies: And secondely that this Chailian  
would craftily laye abate the first part of S. Augustines text vn-  
answered: and trainyng the reader to the latter parte, falsely ex-  
poundyng it, contrary to the plaine wordes of saint Augustine,  
there and otherwhere ofte repeated, sayng: *That mariages of the ve-*  
*rie votaries be Mariages, and not adideries.* And then blow by the tram-  
pette of an highe chalenge, with sayng: *I demaunde of all the priestes*  
*in Englande, and as well all vnmarried heretiques, as married Priestes, whether they*  
*will stande thoroughly vnto saint Augustines place there cited: &c.* Str, sayng  
ye vse in your booke so ofte demaundyng therein, and prouoke so  
contently all maner of men to answer your booke, where by if ye  
be detected, ye must blame your self: We shall heare a shorte an-  
swere, of a man neither heretique, priest married, nor vnmarried,  
but yet was like to haue been a priest married, if the worlde had  
not altered: that if they bee wise, they will not shyinke from that  
place of saint Augustine, for the mistie glose, whiche ye caste v-  
pon that place. For I praye you, take on your spectacles even a-  
gain: And yet looke moze narrowly vpon that place, and exa-  
mine whether suche matrimonies, eue in them that be votaries,

Cap. vii. b. 5  
2. 1. 4.

**A** bee worse then adulteries: Or rather that he saith: the usyrnges and fallinges from the holier chastitie, be worse then adulteries. Sainct Augustine saith these wordes there. Proinde qui dicunt talium nuptias, non esse nuptias, sed potius adulteria, non mihi videntur satis acutè considerare quid dicant: fallit enim eos similitudo veritatis, &c. Thei that doe saie the mariages of suche, to be no mariages, but rather adulteries, thei appeare to me, not to consider wisely enough what thei saie: for thei bee deceived with a similitude, and apparaince of truthe. Chrysostomus ad Theodorum, epistola. Angelorum enim societati semel iunctum illud relinquere, & vxoris laqueis implicari, adulterij crimen incurrere est. quis frequenter hoc ipsum nuptias voces, ego tamen & illud adulterio, tanto pcius affirmo, quanto maior ac melior est angelus. To forsake that state, whiche is so nearely knitte to the societie and felowship of Angels, and to bee wrapped in the snares of a wife, is, to incurre the faulte of adulterie: & although you neuer so ofte call it Mariage, yet doe I aduouche, that it is so muche worse then adulterie, by howe muche an Angell, is greater and better. Ergo by this authoritie, thei bee adulterers: respondeo. The Bishoppe of Winchester in his third booke against Bucer, noteth vpon this place brought in by Bucer, that he in these wordes consenteth with saint Augustine de bono viduitatis, and so the manifeste forme of the wordes importeth. Then bee thei not by this authoritie affirmed adulterours, and no Mariage, what soener blame thei be worthie. Also the forme of suche wordes must be interpreted as Pope Euaristus teacheth. Aliter legitimum non fit coniugium, nisi petatur a parentibus, & sponsetur, legibus dotetur, cum precibus benedicatur & solemniter accipiat, biduo & triduo orationibus vacetur. &c. Aliter presumpta, non coniugia sed adulteria, non continentia, sed vel stupra aut fornicationes potius, quam legitima coniugia esse, non dubitatur. Let it not otherwise be compted lawfull matrimonic, vlesse it hane the parentes consent, and the parties be troweth, and accordyng to the lawes endowd, and blessed with praers, and solemnely receined, and geue them selues to praer two or thzee daies: for if thei come otherwise together, it is not to bee

D. y.

doubted,



doubted, that suche are not mariages, but adulteries, not continencie, but either whooredome, or fornication, rather then lawfull wedlocke. A lexanus lib. viii. tit. viii. sic interpretatur: Non sic intelligendum quod non sint legitima, sed quod non habent decorem & honestatem debitam, & fiunt contra prohibitionem, & sic habent culpam; & hic locum habet quod scribitur. 22. q. 4. Innocen. parag. vnde datur intelligi. &c. It is not so to bee vnderstande, that thei are not lawfull Mariages, but that thei lack the comeliness and honestie due vnto theim, and are made against the prohibition, and so are faultie.

And here now, doe I demaunde once, for your fire tymes demanding in your booke, of all the Finers and Goldsmithes in saint Martines lane in London, and all the counterfettes in Englande to, with all their gaye giltting, and fine polishing of a plain peece of Coper: Let me heare what glorie thei can set vpon these sozefated wordes, that can so shine and glister to bewitch the eyes that haue halfe their sighte, yea, though thei bee brought but to your halfe lightes, and can not spie what the metall is: How faire a peece of glasse soeuer ye sette out gorgeouslie with subtle soyles beneath, to make it appere a faire Diamond aboue, whereby ye deceiue sometyme a good ieweller: Lette me heare, how ye can make these places befoze alledged, to teache your wicked, malicious, and slanderous opinion.

Cap. 17.

Cap. 10.

Sir, there ye make reade, expended so by Erasmus (as well seen in saint Augustine and Chrysostome and others, as ye be:) Solutio voti mala, coniugium tamen bonum: the breach of the vow is euill, neuerthelesse the Wedlocke is good. And againe: Quae voto soluto nubunt, dirimi non debent: suche as marrie after the breach of their vow, ought not to bee separated. And againe: Quae post votum nubunt, verum contrahunt matrimonium, suche as Marrie after their vow, contracte true Matrimonie.

Nowe maister docto, is ther any man in his right wittes, that will saie S. Augustine here defineth Priuelles Mariages, yea, regulars, to bee adulteries: As ye vnlearnedly force saint Augustine to speake: What daunger and blame soeuer it be, that votaries bee woorthie for the breach of an holy vow: yet their mariages

**M**ariages, bee mariages, and good. Wale not I now saie in your owne words, that ye declare your self farre destitute of the grace of God: Not onely bitterly banished from truethe, but also neither to haue conscience at the hart, nor shame in the forhed, whiche so shamefullie do interprete an authour, and to lye so impudentlie as ye do in your tenth Chapter. T. ij. that saint Augustine was demaunded whether suche virgins as came to Nunries with a full purpose to liue in perpetual chastitie, betwixt God and them, made a bowe: if suche married, whether their mariages might stand &c. Where haue ye learned that this question was so propounded? But to this shifft ye be diuinen, to peruert S. Augustine. But wee shall hereafter, put this, and suche other places, to the iudgement of the reader: And will discusse your Wäberie glose, and vaine distinction, of Votum simplex and Votum solenne: Whiche, though it maie haue his place sometyme: yet in this sayng of saint Augustine simplie it can haue no place, bowe so lempnely soener ye sette a face on it. And then he shall iudge whether I refraine not iustly my stomacke, to contorte againe, some suche pretty names, as ye in youre hoot zeale sprinkle vpon pooze menne. But it is not the name that chaungeth the nature of persones, for we bee, as we bee, howsoener we list one to name an other.

**B**ut sirre, as ye solowe Pighius, or some Sozbonitall deuines iudgemente, and repozte his sayng blindly, in the expending of saint Augustine: So, belike ye stale alwaie with you, when you came last out of Paris, some of their spectacles, and neuer satwe the places your self. So trulie doe ye report the bokes name of saint Augustine, in this place. For where ye alledge in youre x. Chapter. Litera. T. f. a. this place to bee in saint Augustine: de bono coniugali ad Iulianam, a woman: Passer Martine, ye bee soule deceined. For this booke whiche is witten, de bono coniugali, is in the 6 Tome, witten contra Iulianum an obscure man and an heretike: and this place, whiche ye report to bee de bono coniugali, is in the 4. Tome, de bono viduitatis, witten as some thinke, by one Iulian a catholike man ad Iulianā a noble & catholike woman, and not as ye say de bono coniugali. But this



is a Comon grace in you, vntrely to repozte authoꝝ, bookes, and names, and then boldlie to glose them: Or els, poure vse is to sende vs to booke that be no where, but in your owne studie: Or els to some booke, that is of a dosen long leaues to reade ouer, and yet after our narrowe searche to trie your truth, not to be founde there neither.

But now if ye can late that fault to other mennes charges stoutly and boldlie; then ye thinke no man will beleue, that you be sawtie therewith.

But here maie ye note good readers, howe sincerely this man can write of this controuersie: ye maie haue greate trust to his gloses vpon the text, when belike he neuer saue the text it selfe, but with other mennes eyes.

I could saie some thing here, euen that same that he objecteth to other, seying he misconstructeth his authours, misrepozeth his allegations, misnameth the persons, seignying a woman to bee a man, a man a woman, an Heretike a Catholike, and a Catholike an Heretike; and all to this onely ende, that he might frame a probable argumēt, in an vnprobable matter. I trust good reader, thou canste iudge howe to credite his honestie. I would desire this Civilian (whom I hate not before God) to be better aduised in the next booke he shall make of matters of diuinitie, and for conscience sake, not to abuse the eares of the realme, with vntuthes in Gods causes. *Dei Dominus nobis omnibus intellectum, & illuminet nos, vt cognoscamus in terra viam eius, & sciamus quia omnis caro fenum, & omnis gloria eius, tanquam flos agri: Vbi verbum Domini manebit in æternum.* The Lorde graunt vnto vs all, vnderstandyng, and geue vs suche light, that we maie know his waie heere vpon yearth, and haue in minde continuallie, that all fleshe is grasse, and all the gloꝛie therof, as the flowre of the fielde: whereas the woꝛde of the Lorde, endureth for euer.

But ye will saie, it is a small matter to misname one authoꝝ, or booke, for an other. In deede, the weight of the cause standeth not therein. But how then can ye excuse this by any glose: When ye alledge an authoꝝs testimonie, and then glose him, and make hym

**I** hym to sale, that was neuer meante or spoken in the place. If ye long to heare it, whereby ye may beware of light credence hereafter, thus it is.

*Qui mittitur  
mendacis hic  
passis ventos  
proverbio. 10.  
Lra. c. i. a.  
Lra. h. i. b.  
Lra. o. i. a.*

**W**e report in your booke no lesse then thys, in the seconde, first, and eighte Chapters thereof, one place of Origine on the numbers: By the whiche wordes ye note substantiallie diuerse worthe matters. First that Origen writeth, that Priestes ought to make vowes: how from the beginning Priestes could not be married. How the Priestes standeth at the altar, & therefore must be girded with chastitie. How Origenes place, is a plaine place, for the oblatiō and sacrifice of the Masse, whiche ye note to be the endlesse sacrifice so ment by Origen.

**N**ow you desire in the true report of this place, and such like to haue all your credence hange in this cause.

**N**ow good master D. Martin, for al your loude & bold vnshamefast notyng and glosyng, your reporte is nothyng true, for the mynd and purpose that Origen uttereth ther. For neither is your Masse sacrifice once ment, nor priest standing at thaulter reuered, neither priest botomyng, nor priestes mariages once dreamed on. If we should now bereue your owne law vpon your self, whiche ye charge vpon others in your booke, sayng: *Semel malus, semper pra-*

*Cap. 584.*

**S**umitur malus, in eodem genere mali. A man that is once euill, is euer to be presumed to be euill, in the same kinde of euill: And then saie to your self in your owne wordes, where ye haue so vnshamefastlie vttered your owne vntueth, thys stumbling at one stone. Can ye of reason require vs, to beleue you any more vpon your owne bare report: that men saie so, that stories tell vs so, others did inuent these matters, and so for the.

**N**ow if ye yet like to heare one or two more, till wee hereafter deteste vnto your owne face a great heape: so many, that if they were all taken out of your booke, with textes walled and craftely curtaide: I durste take in hande, to reade ouer the reste of your booke deliberately in an holwes tyme, and renne not out of breathe neither.

**I**n the. xij. Chapter of his booke, littera kk. ij. pag. ij. he raiseth on Bonet, as ignoraunte in Lowe Canon, and saith, he reporteth and falsifieth the authour of his terte, ascribving it to be of the Bishoppe of Rome sayng, where it is, he saith, sainte Augustines



Augustines owne woordes, in a booke wrytten vpon the .xxx. Psalm. If it be so greates faulte for a deuine, to father a terte vpon a wronge authour, whiche thyng is yet ofte committed by Gratian in the Decrees: How muche more shame is it for a professed Lawier, to laye it vpon saint Augustine, that is not found there in his place of the .xxx. Psalm alledged, and yet maie bee clearly perceiued by the text it self, where it is wrytten, that it is not saint Augustines sayng, but Gratians verie woordes, as euery blind ballarde maie sone espye, that will see the text it self. And after a triumph made vpon Bonetes ignoraunce, and falsifying of the authoure, to byng in a shamelesse glose, to saie that saint Augustine in that same place saith, that priestes be bound, by the Lawe of the Church, neuer to marrie after Priesthoode: whiche woordes of sense is not meante of saint Augustine of the Psalm. xxx. For he speaketh onely, but of lottes, how thei bee not euill. &c. and no more is vouched in the decrees, to bee saint Augustines woordes, nor yet did Gratian speaking these woordes, *Conpula sacerdotalis*. &c. inferre any suche matter, as doctoz Martin would make the reader beleue he doeth. And againe, he beliethe S. Augustine to referre to hym these woordes. *Antequam Euangelium claresceret*. &c. whiche be Gratians woordes, and he also beliethe the woordes, framing a glose that is not bozne of the woordes there. Lo, here ye see his common sinceritie, to finde fault where none is, and to fall in that ouersight, whiche he hymself blameth. Because I will go forward, & for that I haue promised to tel you of some more of his lies: you shall haue a couple shortly couched vp together, in the compasse of v. or vi. lines at once, so vnlearnedly, and so vntreuely vttered, that I would wonder more at it, if he were not a professor of Lawe onely, and not of Diuinitie.

Lra. 9. 3.

Looke in his eighth Chapter, where he sweateth painfully, to shewe that secular Englishe priestes bee votaries: and to byng in strong argumentes, inuincible reasons, of the beste and finest sort, that it maie appeare to to manifeste, to suche as bee halfe blinde, whiche no man can gainsaie: He putteth the reader in mynde, not to looke in the glasse windowes, I warrant you, but on the priestes verie crownes in Englande, whiche is an infallible

**A** fallible euidence, saith he, that priestes be votaries. For thus he writeth: Every priest beareth in his crowne, & signe of his vowe, like as the Nazarees allone as ever thei had vowed, the shere of straight waite their heere. Now if ye will not beleue hym, except he aduouche authoritie for his sayng, he sendeth you to S. Hieromes woordes, and to Hodore, and there finde it, if ye can, and telleth you, that many other olde writers so expound it. But yet, there is some misterie mente, that he neither reporteth any suche, nor yet referteth vs to the place, where specially S. Hierome so writeth. In deede if he had named the place, ye should haue per-

**B** cetued one inconuenience or twoo, whiche had been euidente at the eye: one that he beliethe saint Hierom in this matter, where, by ye should haue espied his trathe, sez, in aduouchyng his doctoz; and that ye maie perceiue it, thus saith saint Hierom. Priestes be kynges for rulynge themselves, & others in vertue: and thus haue thei a rule and a kyngdome in God. This thyng, saith he, is tokened by the crownes in their heads. This crowne haue thei (affirmeth the saied Hierome) by the institution of the Rome Church, in token of that kyngdome that is loked for in Christ. And by the shauynge of their heades, saith he, is meante the deposition, and layng awaie of all their tempozalties, and so forth.

xii. q. i.  
Duo sunt,

**C** Doe good reader, if he had reported S. Hieromes woordes, or would but haue alledged his place where to haue seen it, ye should by and by haue espied his lyeing, and beside that, haue seen an other inconuenience, whiche I thynke he would not wishe should bee learned of saint Hierome, as eloquent a doctoz as he is (nor in good faith were reasonable for Christes Religion it should bee) that the priestes should forgoe all their tempozalties, and stande at the curtesie of mennes deuotions, as it is now adales. But yet saint Hierom maketh that to be the signification of their crownes: whiche inconuenience, if it should the rather by the busse braine of this Civilian chaunce: I dare saie, that al the priestes in Englande, would in good sadnesse beshewe his pen, and hymself should not muche winne by that neither. For if thei had no tempozalties, how could he haue any greate rewardes of them, for writyng his painfull booke. For as for the spirituall

Intelligendum  
est ait Antori-  
nus lib. 3. tr. 23.  
ca. 5. secundum  
illa tempora cū  
vinebant in cō-  
muni Clerici,  
vel de religiosi



Platina saith  
before that  
date all the  
Popes were  
Martyrs and  
from & date  
neuer one  
since.

Durandus in  
quarto, dist.  
24. q. 4. ton-  
dentur in signū  
depositionis su-  
perflue curæ,  
quia verò pre-  
perunt ad mi-  
nisterium dei,  
cui seruire re-  
gnare est, idē  
raduntur in  
modum coronæ  
que est signum  
regale: Religiosi  
vero nō appli-  
cantur ad mi-  
nisteriū diuinū.  
v. de walden  
cōtra witchiffe,  
titu. 7. ca. 64.  
de Ordinis Sa-  
cramentalibus  
Fol. 139.

blesynges of the head priestes: I thinke verely he is not so goll-  
ly, to sette moze by theim, then the begger did: whiche desired ra-  
ther out of the Bishoppes purse, one poore halpenny, then twoe  
of his beste blesynges. Yea, I dare bee bolde to saie, that bothe  
this Ciuilian, & all the Canonikes to in chryssendome, had rather  
suffer the married priestes with their wyues still, with a very mis-  
chief, rather then vpon the occasion of rackyng and wythyng of  
suche termes of donozs, to proue them botaries, thei should bee so  
larre imperiled: and then if to this opiniō of saint Hierom, some  
other newe fangled head should loyne further matter, to repozte  
what that heretike, either Platina or Valla wyteth of good saint  
Catholike Constantines gifte of his patrimonte, for healyng of  
his cozpozall Leprosie: what dolorous voyce was hearde, when  
Pope Siluester accepted it: Surely, the moze of such matter, the  
wozle. I truste though this Ciuilian affirmeth plainly, that all  
the slepyng Canons of the Church, bee awake againe, to bite  
the married priestes, by the Queenes graces statute of repeale:  
yet he would not wishe such slepyng saynges of Doctors, to be  
raised vp, to barke so obviously as the wordes pretendeth. It is an  
olde sayng: Malum, bene conditum, ne moueas, that is: Sturre  
not vp an old mischief, once well buried, muche like to this En-  
glish Proverbe: It is ill to wake a biting bandogge. Well,  
thus ye see that he hath wonne nothyng, either to hym self, or to  
the crowned priestes, by aduouchyng saint Hierome, as crafte-  
ly as he repozteth his name, and suppresseth where to finde it.  
But what shall we saie to Isodore: peradventure he saith that  
priestes crownes, signifieth their bolwe: here I doe saie, that Iso-  
dore saith not so. But if our English pōtifficall had knowen it  
so, I thinke that where it byngeth in thze or foure significatiōs  
of Priestes crownes, it would not haue overleaped that signi-  
fication, especially, for that it should seme, that he repozteth the  
authoxtie of his sayng, either out of Hugo de sancto victore, or  
els out of Isodore. For there it is repozted, that it is a signe in the  
priestes, that thei be elected into one portion of godly ministerie,  
and that their heere is shorne in maner of a rounde crowne, and  
their heade shauen a losse, to expresse the regalitie in Churche,  
and

**A**nd also to signifie, that there maie be no couerpyng betwixt God and them: but that the p[ri]este maie see the glozy of his maiesties open face. For a clarke saith he, maie not be ignorant of goos secretes, as the Laye man maie bee: so; he is a messenger to the Laye people, and therefore this superfluous heere must bee so; ced alwaie, euen to the sight of his eyes and eares, that no wo;ldly busynesse, no; yearthly ambition hinder hym from hearyng and vnderstandyng Goddes wo;rd. These be all the significations that bee in the pontificall: and if ye tourne ouer bothe the gloses and the textes in the decrees, where p[ri]estes crownes bee intreated of, ye shall finde no suche signification, as he reporteth here to be a strong argument, to p[ro]oue Englishe p[ri]estes botaries. As so; other wryters what thei bee I can not tell, and searching among many, I can not finde that signification. Yet after that, I went to other kynd of wryters in suche matters, and came to one Petrus Bercharius, who wrote a greate Dictionarie of wo;rdes in latyn, and there he writeth thus of crownes, sayng: Quod corona p[re]latorum est dignitas Ecclesiastica: vel etia[m] quorumlibet iuste p[re]sidentium & magnorum. Isti enim ad litteram portant coronas, que sunt signa dignitatis & excellentie status sui: quod etiam ipsa natura videtur facere, quia Basiliscus qui est rex serpentum, dicitur esse quodam circulo candido coronatus. &c. The crowne of p[re]lates, and all other that beare rule and be greate men, is their Ecclesiasticall dignitie. For these after the letter doe weare crownes, whiche are badges and tokens of the dignitie and excellencie of their estate. The whiche thing, Nature also her self seemes to shewe: so; as the Basiliske, whiche is king of serpentes, is said to haue a crowne of a certaine round white circle. &c. But of that signification of bolwes, he speaketh not a wo;rd. And furthermo;e, where Doctor Martine in the same place of his Booke, telleth you that the Heretiques in Spaine, abhoyred to weare crownes, and to go in p[ri]estes gownes: If ye will knowe the traeth of this matter, ye muste either stande to his credence, that he can not lye, and that all is authoritie that he speaketh: Or els, if ye be mo;e froward, and will not bee answered: then ye maie goe into Spaine and looke



<sup>a</sup> Iud. 13. es. 16

Origines in le-  
uiti. ca. 20. ho.

11 De nazareis

scripta sunt, ut

comam capitis

nutrissent nec

ascenderet fer-

rū super caput

eorū, toto uo-

tu tempore.

Ibid. nazareo-

rum uota non

perpetua.

<sup>b</sup>

Epiphanius cō-

tra Hereses li.

3. to. 2. Heresi.

80. pag. 317.

hoc testatur de

Nazareis.

Vbi scribit hi-

storia Ecclesia-

stica Petri Co-

metistoris, unde

forte quidam

pingant christū

et Aplōs cri-

nitos. Idem cō-

firmit Breuilo-

quus egregius

author i. verbo

Nazareus.

Ibid. idem Pe-

trus ca. 8. dicit

Leuitas rāsse

omnes pilos

carnis sue in

consecratione,

vbi non inclu-

duntur capilli.

ouer the Chronicles your self, oz els peruse ouer the Counsailes that were kept at Tollet in Spaine, as there bee a good dosen, with the more that haue been kept there, and so reported in the volumes of the Counsailes, hauing some of them aboue thre scoze Canons apeece, and some one of these Canons, as long almost as the whole foure scoze and foure Canons that be ascribed to the Apostles.

But yet here is a prudence. While you that be soe slowe in credit, except ye see it proued in dedde, truely thus stand in a marmeryng of his doctrine; he winneth a good tyme in the hartes of other gentle readers of his booke. And so, when thei be grounde in their opinion: then ye come to late to state them, when it is so deeply suncke in their heades already.

Well. First note how he saith, that as soone as the Nazareans made their vow, thei shoue of streight wate their heere. Martine, what deuise in parts tolde you that? In scripture ye shall find, that all the tyme of their vowe, thei kept on their heere still, and did not shane it of. As Sampson, was a Nazarean, of who it is writte. Ferrum nunquam ascendit super caput meum, quia Nazareus, id est, Domino consecratus sum. There neuer came Raser vpon my head, because I am consecrated to the Lorde. So that this is an vntrue and an vnlearned surmise, to saie that thei shoue of their heere, as sone as thei had vowed: and that thei were shorne in the tyme of their vowe: Where it is plain, that thei did not shane their heades, till their vowe was past and finished. As appeareth manifestly in the list of the numbers.

Shoueouer the name of Nazareans, was not given them, for shauing of their heere: but for the contrarie. That is, for the no shuving of their heere. For, Nezer, signifieth in Heb: ne, as some men deriue the worde Comam, that is the heere or bushe of a mannes head. And, Nazareus, quasi dicas Comatus: A Nazarean, is, as if thou shuldest saie, one that keepeth on his heere, and suffereth it to grow still. As poples saith: Nume. 6. Omni tempore consecrationis suæ, nouacula non ascendet super caput eius, &c. Sanctus erit crescente cæsarie capitis eius. All the tyme of his consecration, there shall no raser passe vpon his heade, he

shall

**A** shall be holy, suffering the heere of his head to growe. <sup>c</sup>

Then ye see how aptlie the Priestes of England soloweth the examples of the Nazareans in shauing their littell crownes on their heades. It should be rather a token (if suche trifles should be aduouched for argumentes) that priestes be no botarics, and that it is well proued, by the shauing of their heere in their crownes, solowynge the examples of the Nazareans, which after their bowe was doene and performed, did haue their heades.

<sup>c</sup> Nazareira-  
debantur ad  
ostium taber-  
naculi post ho-  
stias immolatas  
ponebatq; sa-  
cerdos crinem  
eorū in ignem  
sacrificij, & sic  
ad communem  
hominum uitā  
redire poterāt.

**B** God commanded the Priest in the Leuiticall lawe, as appeareth Leuit. xxi. that thei should haue neither head nor beard, because suche shauing was a signe of heathen, and Idolatrous Priestes: who vsed so to dooe, in the seruice of their false Gods. And for this cause, saie the expolitours, was it so commaunded, to the detestation of their Idolatrie, and that Goddes Priestes should bee vnlike to them. And for this cause also (writeth some Interpretatours) did not the Nazareans haue their heades in the tyme of their consecration. And that the pagane Priestes, did vse that rite, it maie appeare both in the prophet Baruch, as also in the 55. Chapter of the counsaile holden at Liberta. If ye now expende this matter, ye maie note, how muche learned diuinitie appeareth to bee in this Ciuilian, and how good a significacion be bath brought vs to, for englishe Priestes holy crownes. We see then, that thei can not bee like the Nazareans, except he referreth this maner of shauing to the sake of Sampson a Nazarean, who because he doted so muche vpon the strumpet Dalila, and betraied Gods counsaile to her: she therbyon shamed him in the crowne, as thei saie, and confounded hym, wherby his strength was abated, and the spirite of God departed from hym, and he was afterward one spirite with an harlot. And so he forsaking the institution of God (by suffering his heere of consecration to be shorne from hym, whiche should haue growen stil all the tyme of his bowe) God forsooke hym, & he was caste into the handes of the Philistines: who (throughe his owne folly) deluded hym most shamefully, and made a laughynge stocke of hym, and so by that meanes, he gaue the occasiō, that gods name was spirituellie blasphemed. Whereof yet at the last he repented, and died

Chap. 6.

R. ity.

constant



De heresibus  
Heresi. 9.

constantly, in reuenging Goddes enemies. But peradventure Martine ment of those Nazareans of whom saint Augustine speaketh: who though thei confessed Christe to bee the sonne of God: yet thei obserued the Jewishe constitutions of the law carnallie, not spirituall. Those disciples yet to be, peradventure would not muche mislike those crowned Priestes, soasmuche as that smalle Jewishe faulte maie bee seen in their holy father, of whom thei beare that marke. For Pope Gregorie the seconde, beyng asked of Boniface thapostle of the Germans, whether thei might eate Horses, yea, or harte: he aunswered, that it was unlawfull to a christen man, to eate any horse, either tame or wild, for it was uncleane and accursed. And the same Boniface asking of Pope Zacarie, what soules and beastes thei should eate, and after what time Lard should be eaten: To the first he answered, that Pies, Thoughees, and Stozkes, ought vtterly to be eschued, of christen men, but muche moze Graies, Hares, & Horses, of the wood, must be refused. And further, sedeth hym in these doubtles to the scripture among the Jewes constitutiōs. As for the Lard, he writeth to hym, although he haue no scripture for it, yet he doeth aduise him, that it be not eaten, before it be either dyed by the smoke, or sodain by fier. And if he leste to eate it rawe, it must be doen after Easter. Now, whether S. Augustine maie meane of suche constitutions, let M. Martine expende. But to retorne, it maie chaunce that this Cissilian, to aduouche his other sayng, will outface the matter, with the Spanishe stozes or counsailes in Spaine, to pzone the married Priestes in England, to bee like the Apostatas and Heretikes in Spaine. And then ye knowe, he hath sooe charged theim with an halnous name, beside the note of dissolute contempt, of good and auncient orders in the church, and saie: that of verie like crafte and subtiltie belike, thei put awaye their crownes, as other Heretikes and Scismaticques, put for the laye menmes bokes out of churches, by whiche thei might haue read many a good Catholike lesson, if thei had remained still. And euen so might the Laye people, by beholopyng the priestes shauen crownes, haue had a faire letter thereof, to haue red there, that thei had holued chastitee. For what els, might thei say  
doeth

**A** doeth that faire woꝛkely shome marke, and circle declare, so well looked vpon, that at euery sacryng of the Masse, it is as sone, and as well espied, as the Sacramente, the whiche some pooꝛe simple parblynde people, doe some tyme mistake the one foꝛ the other, and in steede of their wheate God, woꝛship a bawde crowne. And if it were not a signe of the holy bolwe of their chaſtitee, ye maie bee sure, that that holy Pope Anicetus. xij. yea, full. xij. hundredeth yere agoe, so nye Chyſtes tyme, that he was the tenth, as saint Hierome recoꝛdeth, oꝛ the eleuenth Bishoppe of Rome at the farthest, in succession to Peter: He I saie, would neuer haue ordained, that a clarke should in no case suffer his heere to grow, contrary to the pꝛecept of the Apostle (as Platina wryteth) and so to haue a crowne fashioned like a little circle, as Petrus de Natalibus wryteth, and Cronica Martini aduoucheth the same: If there had been no miserie in the matter. The priestes of the Catholike Churche, would not so ofte in their Masses, haue crossed it and blessed it, with the self same parte of the paten of the Chaselle, where with a litte befoze, thei had touched the Masse cake, whiche thei call the bodie of Chyſte: If it were not an holier token, then master Polidore maketh of it, to bee but a signe of the paryng awaie of the affection of woꝛldely possessions, and that their affectiōs should be set on high vp to heauenward. And thus ye see, maie this Catholike Ciuilian saie, how craftie the heretikes meant to blotte out sucbe letters of credence, whiche were signes of their bolwe of Chaſtitee: and so remoued the olde markes and dooles, whiche the fathers befoze them did laie: whiche full many an holy man hath bled, tyme out of minde, in al ages, and in all countries, even from Anicetus dates, who died a glorious martyze, and not like to dye foꝛ trifles. Good reader, if I should make no answer, to this weightie conference, but stande mute: oꝛ if I should slyly slide, and steale a waie with a by matter, with a craftie figure, called *lieger du Mayne*, this anchaoure being so well skilled in this trope and figure: I should bee espied. Foꝛ it is hard haltyng befoze a crepell, thei saie, foꝛ then straight waie, should the victoꝛie bee proclaimed againſte the cause. And therefore I must saie somewhat.

First



Catholike  
prieſtes in  
England bee  
like Heretike  
prieſtes in  
Spaine.

First I anſwere, that this Ciuilian ſhamefully ſlaundereth the married prieſtes, to reſemble them like to the hereticall prieſtes of Spaine, that will weare no crownes, nor put on gownes. And againe, it is as vnttrue, that the Engliſhe crowned prieſtes, be like the Catholike prieſtes, that of olde tyme were in Spaine. For what ſtoyle or Chronicle he ſolloweth, I call not tell, nor it ſorteth not muche, though I neuer knewe. But I reade in a Counſaile of Spaine, euen at Tolet, the fourth Counſaile and fourtie Canon, thus. Omnes clerici, vel lectores, ſicut Leuitæ & ſacerdotes, deſonſo ſuperius capite toto, inferius ſolam circuli coronam relinquunt: Non ſicut hucusq; in Gallitię partibus facere lectores videntur, qui prolixis vt laici comis, & ſolo capitis apice, modicum circuli tondent. Ritus enim iſte, in Hiſpaniis hucusq; hereticorum fuit. Vnde oportet, vt pro amputando ab eccleſiis ſcandalo, hoc ſignum dedecoris auferatur. Et ſit vna tonsura, vel habitus, ſicut totius Hiſpaniæ eſt vſus. Qui autem hoc non cuſtodierit, fidei catholicæ reus erit.

Let all Clarkeſ, or readers, aſwell the Leuites as prieſtes, haue of the upper parte of their whole heade, and leaue but onely a crowne of a little circle beneath: not as the readers bee ſeen to doe, to this date, in the partes of Gallitia, whiche doe but haue a little circle in the onely tippe of their heades, and haue beſide longe heere, as Lape menne haue. For this rite and cuſtome in Spaine, to this date, is the heretikes guiſe and token. Wherefore it is neceſſary, for the abolithyng of this ſlaunder from the church, that this ſigne or ſhame be taken aſwate, and that there bee one raſure, and apparell, as is the guiſe of all Spaine. And whatſoener he bee, that will not obſerue this, he ſhall bee guiltie againſt the catholike faith. Thus farre the Spaniſhe Counſaile.

Now reade the wordes of this Ciuilian, and compare his trueth, and remember againe his owne Lawe: Qui ſemel malus, ſemper præſumitur malus, in eodem genere mali: He that once is euill, is ſuppoſed euer to be naught, in that kinde of naughtines. And then lette hym reckon on the winnyng, to ſee what he hath done to him ſelf, and what the married prieſtes haue loſt therby.

We maie alſo ſpie good catholike ſhoene prieſtes in England

**I**n the high tippes of your heades what ye haue wonne, also how ye be honested by your marke. For this Spanishe Counsaile affirmeth, by the instincte of the holy Ghost, whiche was president in the Counsaile, and therfore could not erre, that it is the marke of shame and dishonour: it is the token of Spanishe heretikes, it is a slanderous signe, to bee abolished out of the Church: it is the rite of such Priestes as bee guiltie of the Catholike faith. Hath not this your Doctour and prolocutour thincke ye, downe you muche pleasure, so sodenly to come out of Fraunce, to sette his penne, post hast, to the booke, to make you Spanishe Heretiques, Schismatikes, and vncatholikes: Here I would wishe the Commenter of the decrees and decretals, with al his distinctions, to take this matter to glose, to make it whole and sound.

But maruell not (good reader) though if he appere not much to care though he bee taken. Taken: Nay, taken onely will not suffice. Or els that he thinketh, that he can not bee repzoned in that thing, whiche to searche for, in the triall of it, must cost you the reading and looking ouer all saint Hieroms woorkes, and Isodore beside: and many other old wyters also, yea the Spanishe Libzaries too, if we should seke whither he may seme to send vs.

**C** But here peraduenture, this graue Ciuilian will be offended, with such my woordes, and interprete my saynges to bee scoffes, and not weightie argumentes: and that he will quarrell, that it is talke, such as menne spende for pastime, rather then deliberate debatement of so weightie a cause.

**I**n deede to confesse a trueth: When I had considered the odious and impudent countenance of his pze face, the swingyng talle of his lamentable conclusion, the monstrous bodie betwixt bothe: and then againe, mernelyng where and how he had gotten so muche matter, and pregnancie of witte, farre aboue that which I looked would haue been in hym by this date, by the gesse of the talke that I had last with him: & considering that he doeth somewhat more then scoffe or woode, in diuerse partes of his booke, as if I should so beauly scoffe with the serious & reuerēt articles of our faith, drawing them to such an obscene and filthy sense, as he doth ralle in his. ix. Chapter, of Carnis resurrectionem, & vi.



tam eternam. Merely if he called me Pighius, or Pogius, or Porphyrius, or Iulianus, he might well doe it. And then considering hym to bee a ponge man and a Ciuitian: I could not refraine my penne, but thus sportyngly, to bee a Comentar of his booke.

And yet sir, to alledge a Poetes authoritie, to a Ciuitian, whose word hath yet no greate authoritie: Ridentem dicere verum quis vetat? & hæ nuge seria ducunt. A wiser man then we bothe be, maie some tyme ride on a long reede, & yet keepe grauitie of countenaunce, when he cometh where grauitie should bee shewed: as some haue doen here in Englande befoze now, in as serious matters as these bee, by open wittinges, wherewith I dare sweare, not all of the Clergie hath been muche offended hereto. And if ye will learne how tollerable it is in wityng, ye maie resoꝛt to sir Thomas Moores first Chapter of his Dialogue of y<sup>e</sup> I, and y<sup>e</sup> he, and he will proue it vnto you. I am sure, your selfe, as hye as ye now caste vp your head, will come lower some tyme, when ye be pleased, and that ye repent ye not of your owne merie scoffyng, in many partes of your booke, whiche bee some tyme not merie bourdes, but sharpe checkes, and daungerous fauntes to. Merely M. Martin, the discoloured insolencie of your booke, put me in remembraunce of some Poetrie: Scribimus in docti doctique poemata passim. Semper ego auditor tantum, nunquam ne reponam. &c. Whiche dꝛewe my penne, whether I would or no (as befoze this daie, it neuer was occupied for any pꝛinted ware) to bungle with you.

But yet for the trueth of all that I saie: if ye finde any thyng misreported, and not truly aduouchyng myne authorities: I desire you to tell it in your next booke, as sharpe ly as ye can. And if ye will beare with me, for my mirth now, as I beare with yours, whiche I do interpret, that ye bled it to solace your self, & to holde the reader of your booke from wearinesse, to medle some softer musike, among the dunt and dinne of your terrible greates Canons, shotyng nothyng but haile shotte, all the tyme of your route debellation of this your wenne foꝛtresse, where in no man was to resist you: and that is a valiaunt conquest, who can saie nay: I will so rule my penne in my next booke (if almightie God will

**A** will so haue it) that ye shall, I truste, perceiue your self grauely answered. And not so muche you, but all others graue wryters, and deuines in dede by profession, of whō in parte, you stole your booke: that this matter shall not so obscurely be strangled vp, but that it shall shewe bothe life and light.

**B** And yet (good reader) I desire thee, impute not this to any arrogancie, as though I would aduance my self so high, of myne owne pooze readdyng and vnderstandyng: but the graue and be-rie Catholike wryters, in the first beginnyng of the church, shall be my warrant, not as authours and iudgers of the scriptures: but as good faithfull witnesses, in their confessions of the same. So that, I trust, the harmony shall not mislike indifferent men, though I hit not all my purpose. But now againe, further to shewe your berterite (master Martin) in aduouching your allegations: ye tel vs very pretely, how in the Librarie of Magdalen College at Oxforde, there is an olde booke wrytten of Ignatius: wherein is not expessed, that Paule is named for a married mā, to haue had a wife, although the Heretikes of Germanie haue corrupted hym in the printed copies, q̄ you.

**C** If ye be asked who tolde you so: we maie knowe, that master doctoꝝ Smith in his wise booke, wrytten against Priestes Mariages, hath reported so, and many good students and worshipfull menne, that hath been felowes in that College, can tell (saie ye) that thei haue had a wrytten copis of Ignatius. But now, good reader, lesse yet thou shouldest take vpon thee, to iourney so far thether, to seeke and finde hym how true he is in his tale: he discourageth thee of goyng thether, for he telleth thee euen there, that perhaps some brother of late yeres, hath stolen the booke awaye out of the Librarie, and loe, thus thou mightest lose thy labour. And therefore searche no further, neither spende any labour to trye hym, but simply trust all that he telleth thee. Is not this a proper allegation thinke ye, and well handled? But yet ye must beleue, that ye see not with your eyes: for Beati qui non viderunt & crediderunt: blessed are thei that haue beleued, though thei neuer sawe it. Yea, ye must thinke that he reporteth all thinges vprightly in all his allegations, specially in Lawe Civile

*In this  
maie be true,  
and yet you  
may lye to  
say that Paul  
les name is  
not there.*

S. y.

and



and Canon, wherein he is moſte ſkilled: in ſtozies, wherein he is ſo depely traueled: and in expoſtounding of ſcriptures, wherein he is wonderfull, as he handeleth ſainct Pauls place to Timothee: *te ipſum caſtum cuſtodi*, kepe thy ſelf chaſt: ſo purely, with ſuche integritie, that Lyranus, & Hugo Cardinalis (as greate bunglers as thei be) thought to be of ſome (but yet be woorthie the praiſe) be aſhamed ſo to expoſe the places there. But yet he ſetteth ſuche an earneſt gloſe of his owne head, that ye would thinke he muſt needes bee of hym ſelf an incomparable deuine, and exactly ſeen in the Greke tongue, in the Greke commentaries and ſchoolies, as ye know by the expoſition of Nazareus. He is thzoughly well ſeen in the Hebrue tongue, vnderſtandynge all the Rabines rites and cuſtomes to the vttermoſte. In Rhetorike he is incomparable thzoughout all his booke. As if ye liſte to haue the ſight but of one pzoofe, looke in the beginnyng, where he confuteth doctor Donettes boke, whiche is but ſixe ſhetes of paper, where of thzee leanes bee yet boide, and pzynted in octauo, in a verie greate letter, bothe the Latine terte, and Engliſhe.

Yet this Rhetorician ſaith, by a colour of Rhetorike, that if he ſhould make but a collection of the vntruthes of that booke onely, it might growe to a ſuſte volume, of no ſmall quantitie. Doe, now ye ſee how by Rhetorike he can make of a Gnatte a Camell. If he ſhould but pike out the lyes in that booke, and leaue all the reſte, it would amounte in bignes, all the Lawe Pandectes, and greate houghe volumes he hath in his ſtudy. And yet I durſte vndertake, to pzynte in ſixe onely leanes of his owne booke, with ſome pzynte that is there, all the whole booke of Doctor Donettes, from toppe to taile, bothe truthes, and thoſe which he calleth vntruthes. But this is his Rhetorike whereof he is full, by to the chynne. In Logique he is ſo well ſeen, ſpecially in Ariſtotils Elenches, that no man can goe beyonde hym in Paralogiſmes and Fallacies: for how ſone eſpyed he doctor Donet, reaſonynge a non cauſa ad cauſam, in ſuche a cauſe, cauſeleſſe quarrellynge, that yet remedieſſe it will appeare I feare, in moſte of the Clergie, a cauſe in deede that was alledged for a cauſe. And for an other pzoofe, ſee how aptly (ſpecially for the tracte of his pzoceſſe)

Cap. xi. littera  
vij. b.

**A** cesse) he byngeth in an argumente a *foriori* in his tenth Chapter, it is wonderfull if ye resolute it by it selfe, it beeyng to unreasonable strong. And as for Arithmetike, his witte passeth. If ye will see a triall of it, how connyngly by addition, and subtraction, by diuision and multiplication, he sheweth a pzoofe: looke in the thirtene chapter, littera *L.i.* where in the very ende of his booke, to make the matter quite out of doubte, that it were nothyng expediente for this realme to haue priestes mariages suffered, though neither scriptures, Lawes, Counsailes, and Decrees, befoze brought in by hym, might fortune not to appeare so inuincible, to disproue the saied mariages, to the iudgemente of them that be learned: **B**ut for that thei could not bee compysed of suche simple soules, as bee not skilled in so high learnyng, to see that waight: yet for that he would so open the matter at the eye, to euery man, though he had no more witte, then hym self hath, that it were not at the leaste waste, meete for the policie of the Realme, for the perill of hunger that might ensue for wante of foode, for suche innumerable multiplication, as were like to growe thereof, if it should be suffered: so greate, that neither this Realme, nor any other, were able to nourishe them: no, to holde them (he saith.) He maketh marueilous demonstrations on his fingers, or with his counters, that it can not be auoided. For imagine, saith he, that there be of suche married persons in the realme twelue thousande, or sixtene thousande. Note firste the witte of this accmptor. If he had firste begon with sixtene, and then if it had been thought somewhat to muche, to haue been contente to come doune to twelue thousande, and vpon that to haue pzoceeded, then had it been customable: but then had it not been halfe so subtil and wittie a poinde in suche accöptyng. For ye knowe, every foole in the gesse of twoo numbers, vseth for concessions sake, to take the lesse, and so goeth on. Againe, note that this accmpter leapeth with one iumpe, from twelue, straight waie to *xxi.* For *iii.* or *iiii.* ye knowe, is but a small nōber to put out or in, in *xii.* or *xxi.* as afterwarde in the conclusion, he leapeth from tenne thousande, to twelue, from twelue to twentie thousande.

Furthermoze, he put the case, that one with an other, hath had

*2. lxx.*

three



three chldzen a peece: although, he saith, many haue had foure  
 or fve, in these fve yerres laste passe. If ye aske hym how he knoweth  
 that? Parie sir, he was at the deliuey of them all. And to  
 be yet moze sure of his accompte to goe straitte, he sent for all the  
 midwifues in Englande, to helpe hym to make his rekenyng,  
 without quarell or gaine sale. But putte the case (he biddeth) thei  
 haue but twoo a peece: Loe here ye see, he blith varietie and co-  
 pie in maner of his accomptyng. And here he dissenteth fro the  
 fashon he vsed in the beginnyng of setting his cases: For els he  
 should haue here saied sixe or eight a peece. Now laie them toge-  
 ther. Of sixtene thousande, spryngeth sixtene and sixtene. Make  
 the summe. Summe. xxxij. thousande: euen iuste. Then compte  
 the father for one, and the mother for an other, and one and one  
 maketh twoo, if thei bee well considered: though some tyme thei  
 bee not odde betwixte them selues. Now of these twoo riseth six-  
 tene, and sixtene, and then forget not, as ye were learned a litle  
 before, that twise sixtene maketh. xxxij. Then wyte summa sum-  
 marum. lxxij. thousande mouthes, that the Realme is charged  
 withall to finde. Is not this a marvellous matter, thinke ye, and  
 an impoitable burthen, to the litle Ile of Englande?

Now, further consider what would growe thereof in proccesse  
 of yerres, of twentie or thirtie yerres, saith he, if surbe marriages  
 were permitted: and then if thei beginne to marrie, for their part  
 so sone as thei doe now a daies, whiche will not tary till thei bee  
 thirtie yerres, I warrante you, neither maide nor man: And doub-  
 tedly, the marvellousnesse of this accompt, must nedes astonish  
 any mannes witte in the realme, it is so incomprehensible. And  
 yet, lest ye should haue but one experient of his connyng and  
 witte in this science (and euer ye knowe, the moze examples in  
 teachyng harde poyntes, maketh the matter moze cleare) he tel-  
 leth you of an other imaginative case, as wonderfull as this other.

Imagine, saith he, foure generations of onely one mannes  
 issue, & euerie of them to be mated. And see what this will grow  
 to in fewe yerres: As for example, saith he, let there bee one man  
 that hath fve chldzen. And let euerie one of these fve chldzen,  
 haue other fve chldzen. And lette you should mistake hym, that  
 he

**A** he should meane, that these first five children, should beget their five children a peece, straight waie after thei were bozne: he putteth you in minde, that he meaneth of their begettyng, when thei bee mariable, and not befoze. Now he maketh thereupon his accompt thus. The seconde generation multiplied by five, shall yelde the increase of five and twentie. Note this twittie point, that five tymes five, multiplied, maketh.  $xxv$ . laste, neither moze nor lesse. Now fir, their generation multiplied by five, must needs growe to the number of.  $Cxxv$ . And here by the waie, marke that he rekeneth but twentie to the scoze, and yet five scoze to the hundzeth. And then ye knowe, five tymes.  $xxv$ . is five scoze and five, that is, after the rate of five scoze to the hundzed, a.  $Cxxv$ . iust as can be. Pythagoras hym self, the first authour of this science, could not moze truely haue hit it.

**T**hen goe now to the fourthe generation, still multiplied by  $v$ . it must increase to the number of hundzethes at the least, euen five hundzeth.  $xxv$  persones. We see how precisely he goeth on, to hyng all with hym, leauyng neither out the odde scoze, nor yet the little five. All this number, he salet, maie growe within the compasse of.  $lx$ . yeres. Whereby ye maie learne, that he getteth them soner libertie to beginne to begette their children, then the olde Canons gaue to Priestes, to bee admitted to that order: that is, not befoze thirtie, how worthis so euer he were: and deacons not befoze.  $xxv$ . and virgines to be pofessed, not befoze  $xxv$ . no, some.  $xl$ . and widowes not befoze.  $xl$ . where saint Paule is straighter to them, & appointeth.  $lx$ . For ye knowe, if thei should goe to it so stolie, his rekenyng could not be so well made vp. And therefore ye muste dispense with his generations, so, suche ages as the Canons appointeth.

**A**nd againe, ye muste graunte hym an other case imaginative: that not one of all these generations maie dye, befoze he haue begotten his five, so, then he should come short of his rekenyng. And one missed in this accompt, ye knowe must make a square: for it is not in persons, as it is in ynches. And yet he must craue moze phantastieall cases of you. You must graunt hym, that all these must be men children, that must beget these five multiplied numbers,



numbers. And ye knowe, thei make not be any suche neither, as **A** Chyiste telleth vs of in the. xix. of Matthewe, of thre kindes of Eunuches, for thei ca not speede his purpose generatiue. Marie, if he mighte haue among these his foure generations, some of those married pziesttes, to whom he ascribeth suche false multipli- cation, thei would make hym the soner a true man in his reko- myng. But I dare saie, of his conscience he had rather bee false still in his rekomyng, then to graunt suche an absurditie.

But now at the laste, when he hath bzought orderly his ac- count, to suche plaine demonstration of sixe hundred and fiftie and twentie: he concludeth thus. If the first manne, saith he (yet **B** he meaneth not Adam, but the first of his foure generatiōs) were tenne, or twelue, or twentie thousande: what Citie, yea, what Realme or countree, could bee able to holde the gnerations of a felwe yeres, in so greate a libertie of mariage?

And here againe note good reader, he meaneth no other ge- nerations but of Pziesttes married. For he accounteth not these, that be gotten of pziesttes vnmarried: for it would helpe his num- ber but little God wotte, though he so did. And againe, ye knowe most commonly thei be not without their fathers, that must ad- uouche them, and can not spare them in the tale of his example, **C** of these foure generations. But if, after his greate laboure in busying his witte, to make this matter plaine (as I warraunte you, he sweatte at the browes, and was in as colde a studie as gaine, sudaunt & alit, before the conclusion was fullie spied) some rude and dull Assheade would maruaile, howe his twoo pziincipall summes in bothe his examples cometh to passe. Then for a moze famillier manner of handlyng the matter, he would haue him imagine: that he goeth so to woozke with hym, as if he would first make a rekenyng that euerie asse hath eight eares. And to proue that to him, he beareth him in hand that euery Ass **D** hath. iiii. heades: and there pziicke the somme. iiii. heades. And at this he maye not stande, but must quickly goe on, and fall to the account, thus: ij. eares on a head, of. ij. heades, maketh. iiii. eares. For. ij. and. ii. maketh. iiii. When the thirde head hath other. ii. (if none bee cut of) Now laye them together: put. ij. to. iiii. and then  
ye

He y nedeth  
not to learne  
a poinct of a-  
rithmetike, or  
is to graue to  
come so losse  
to such triflig  
crimal scien-  
ces, let hym  
loke ouer the  
leaf, & goe by.

**A** ye knowe, their muste nedes result .vi. and so manie ye haue of  
thze heades. Now go wisely to the fourth head, and there ye find  
other .ij. eares: put these .ij. to your former .vi. and so ye haue .iiij.  
heades, eight eares.

It is so euident to youre eye whiche he telleth you, that you  
can not be deceiued in this manifest rekening: that is that enery  
asse hath vndoubtedly .iiij. heades, and eight eares.

**W**at to make an ende, for this mans worthie rewarde, let vs  
put an other Imaginatie case, that to this Ciuilian, (though he  
came of late from Paris, as poore as Job when he satte on his  
dounghill): yet for making of this excellent worke of his, should  
befall to him as many Asses in conclusion, as were geuen again  
to Job at the laste. And imagine that all these Asses were bredde  
in Archadia, where thei be best, or in Antiochia, where thei  
ertell in greatnes, all other Asses: either in Paris, or Padua: and  
then he should come with enerie one of these Asses, into the cite  
of Samaria, whē it should be beseged by Benedab the king of the  
Syrians, where he might sell all his asse heades, enerie head for  
four scoze silver peeces readelie, as the market was once so good  
there, and make chaunce to bee here nere at home in Englande,  
where his gaine should be the more, for sauing of his carriage,  
in uttering his asse heades to his speciall frendes, if there be not  
some speedie prouiso, to stoppe the foresaid multiplying mariages.

**W**hen if this man, to make an euen accōpt of his asses of .iiij.  
heades for enery asse, .iiij. scoze silverlynges for enery head, beside  
the bodie: and if, to be suer in his account, what it would amount  
to, he would counsell with Budeus de Asse, what enery one of  
these twelue peeces shoulde to in oure currant monie: what a no-  
table riche man, thinke ye, would this man be in suche multipli-  
cation, by geuing enery asse foure greate heades: To sell enerie  
head for foure scoze silverlynges, enery silverlyng worth tenne  
of oure English pence at the least. Let them be lated together,  
and nowe rule bylesly the summe totall, and ye should see what  
an houghe summe he should put vp in his purse, in cleare gaine,  
though he sold not his owne head neither. Yea though he kept  
unsold, Balaams asse still, to serue for his owne ridyng, to cary



and recare hym, the faster for his incre to his Partes: where he might curse Gods people, whom he should haue blessed.

Wherof I doubt not one daie, his verie asse will tell hym, and reprove his blindnes and madnes: as true a prophet as heudgeth himself to be.

But because he is so good in casting, not the dice, but in counters: I remit hym to them, to knowe his gaine, how it shall arise at length to hym. For he can do it straight waie in his witte. We see how expediently he dispatcheth his other two cases: whereupon you must needs thinke, that he is wonderfully seen in all sciences.

But yet how well seen soener he should be taken to be, in all the seauen sciences, by his former writing and accountyng, I wene, wise menne, will thinke he lacketh all his fine wittes, for such a reckoning. As for any shewe hereby, that he should be endued with any of the thre theologicall vertues, saith, hope, and charitie: or yet with the foure Cardinall vertues, to make by an even number, to matche his saied seuen artes, I holene all the calculation that is in his head, will make but a conrse demonstration, if he were well searched.

For what remedie, thinke ye, doeth he pretelle insinuate, for this his so greatly feared mischief, that might growe to the common wealth, to declare either his saith to God, or a charitie to the poore married priestes children. Whiche if thei be so many as he maketh tale of: what charitie is it to dyne so manie to beggerie: Lette God iudge, cui cura est de omnibus, who hath care of uer all.

If I should cōstrue that he meaneth to suffit that pollicie into Christen Princes heades, whiche he saith is the bise of the great Torke, or the Soldan: that is, to picke quarell of warres, to the destruction of their people, and not for conquest: I dare not lodge hym so farre. For if he should so meane, if I were a scoldier, I would not wishe hym my Captaine. And I praye God, we haue not manie warres fought, vnder his banner.

Kyng Henrie the eight, (of whom now men preache a brode most dishonorable reportes openly in Pulpittes, and yet be reputed

Now, that is  
in Quene  
Maries da-  
yes.

**A** puted catholike fauourars of the Quēnes bigbnes pcedynges, was wont to saie, that he would not lose a man, if he might bee saued, for winnyng any summe of money. He had well considered the sayng of Salomon the wise, In multitudine populi dignitas regis, & in paucitate plebis, ignominia principis. In y multitude of people, doeth the dignitie of a pynce appere, & the fewnesse of the people, is the dishonoz of the pynce. And that noble kyng of the Macedonians, Phillip by name, hauyng a tender hart to his people, would saie, that he would not loose a man, for to winne a Cittle, to whom when it was vpbzeided at a tyme, because he brought moze thinges to passe by gift, then by fight, that not Phillippe, but the gold of Phillip, conquered Greece: He answered, that therfore he spent his monte, because he would spare his men, for he counted it moze honozable to haue menne without monte, then monte without men. Well, I could saie somewhat moze to this carpet lawier, if I had hym alone in confession.

**B**ut sir, for all youre great prudence and pollicie, in stopping vnmarrd priestes generation, if ye could byyng it aboute, as ye neuer shall, ye might therby procure to the realme fewer then it hath, I feare, by a greate meanie in a fewe yeres. And so where ye see ouer manie, ye might fortune to byyng it to ouer fewe.

**C** If many a sozie man in Englande, maister Martin, had not better helpe then at home: good maister Parsones could not haue so many Crisoms as he hath: For yet ye maister doctor, when ye shall be a greate man, haue so many followe your taile, as your stomache would wishe to haue.

**A**s for the victualles of this realme, if ye would not make so many Denisons for your owne lucre (although profitable and gentle straungers, ought to bee welcome, and not to be grudged at) and if ye would not sue out Placardes, for the immoderate carryng out of our Coyns and victualles, to the singular gaine of a fewe, but to the famishyng of them, who sweate for it. And mozeouer, if ye would call on, vpon suche as hath authoritie, to searche how Takers in the Quēnes name behaueth thein selues in the Countreys, vnder colour of her graces necessarie prouision. Againe, if suche victuall, as is out of Parkettes, gotten

D. Martine  
had the ouer-  
sight of De-  
nisons, at this  
time, in office.



for suche provision, were so diligently looked to, that great numbers of Beiffes, were not caste a waste, for want of salte and pouderyng: I doubt not, but that God blesteth this realme abundantly enoughe with plentie of victualles, to fill mennes monthes. For though of late ye haue peraduenture felte many a hungry meale, and sawe no suche abundaunce at Paris, as ye maie see in Englande: yet so for feare of hunger that might fall here in Englande, by your Catphas persecyng, ye might bee dyrtien againe to your hostesses, with whom ye haue been at bourde. And if by your madde talke, any folke might bee prouoked (as God of his mercie ever defende the realme) ye bee sure againe of your refuge. And when men at home trye out the reste of your begyn tale and pollicie: in the meane tyme, ye be dyllyng your vinum Theologicum, Theologicall wine at Paris.

Yet M<sup>r</sup>. Martin, how glorious so euer ye be now, in pelle Leonis, in your Lions skynne, and though ye bee coumpted of some folkes, to bee neuer so Catholike: yet beware you proue not at length Asinus apud Cumanos, to bee suche an Ass as was once at Cumæ. In the meane season I tell you, that ye be not faithfull to God in his prouidence. And for all your high offered seruice to the Quænes maiestie, for reformation of the Realme: I tell you, you want prudence, and circumspection to. But ye bee like to suche as of late, came out of their dungeons, and sawe not of longe tyme the light abrode, nor the behauiour of the people, and so your eyes beyng daseled: yet ye muste needes haue all the woordes followe your contemplations: or els no peace offered, but every manne to stande at his aduenture.

I trust your woordes yet meane not, as you purpozte: God forbidde. But as for the fertilitie of your owne native countree, how so euen ye be degenerated into French nature, to flaunder the Realme, what plentie and increase hath been befoze tyme thought to haue been here, I will tell you a tale by the waye, whiche I heard of as wise a manne, as euer ye be like to be, for ought that ye haue yet vttered, and as naturall a manne to his countree of Englande in deede (as ye bragge to be in woordes) whiche shoulde not fall thwentie foote of, when the matter was firste.

**A** firste spoken and uttered.

**I**t chanced, that there came a Frenche Ambassadour to the  
 kynges highnesse, kyng Henry the eight (I truste God hath his  
 soule) with letters I trowe from the Frenche kyng, not long be-  
 fore that, sente to hym from the holy father of Rome. This Am-  
 bassadour sitting at the Counsaile table, beganne to sette vp a  
 stout countenance, with a weake brayne, and carped Frenche  
 exceedingly fast: which he thought should haue been his onely suf-  
 ficient commendation of them all, that were at the table, that he  
 could speake so readily. The matter of his talke was vniuersall  
**B** every where. But the substance was partly, much noting the  
 gluttonie of Englishmen, whiche deuoured so muche vitaille in  
 the lande: partly, magnifyng the greate vtilitee and necessitee of  
 the Frenche tongue, whiche he noted to bee almoste throughtout  
 the worlde frequented. And in his conferre, he marvelled of di-  
 uerse noble men that were present, for that thei could not keepe  
 hym talke, or yet could not so muche as vnderstande hym, to per-  
 ceue his gale witte. Among the number of the Lordes there,  
 satte the old honourable Capitaine, the Lorde Erie of Shrewes-  
**C** burie, looking at his meate, and gaue neither eare, nor counte-  
 nance to this folie man, but gaue other leaue to talke, and sat,  
 as he might, shakynge heade, and handes, in his wallet, whiche  
 was testimonie enough, whether he were not in his daies a war-  
 rour, lying abroad in the fildes, to take aile of the ground. This  
 Frenche Ambassadour was offended with hym, and saied: what  
 an honour were it for yonder olde noble man, if he could speake  
 the Frenche tongue: Surely it is a greate lacke to his nobilitie.  
 One of the Lordes that kepte hym talke, askynge firste leaue of  
 this mon sire, to report part of their communication, to the lorde  
 Shrewesburie: Made repozte thereof yet in moste courteous  
**D** maner, with easie & fauorable rehearsal, as might touch a truth.  
 When he heard it, where before his head by greate age, was  
 almoste grouelyng on the table: he roused hym self vp in suche  
 wise, that he appeared in length of bodie, as muche as he was  
 thought euer in all his life before. And knittynge his byowes, he  
 laied his hande on his dagger, and set his countenance in suche



sorte, that the Frenche hardie Ambassadour, tourned colourre **A**  
wonderfully. Sateh the Frenche whozelson so, saith he: Parle  
tell the Frenche dogge againe, by sweete saint Cuthbert, if I  
knewe that I had but one pestilente Frenche woozde in all my  
bodie, I would take my dagger and digge it out, before I rose  
from the table. And tell that talwnte whozelson againe: how soe-  
ner he haue been hungerstarued hym self, at home in Fraunce,  
that if we should not eate our beastes, and make vitall of theim  
as faste as we doe, thei would so encrease beyonde measure, that  
thei would make vitaille of vs, and eate vs bp.

When these woozdes were reported againe to this Frenche **B**  
gest, he spoiled no moze vittaille at y dinner after that, but thanke  
wonderous oft. Whiche, whether it was his countenaunce, be-  
cause he had leste talkyng, or, whether soz that he was inwardly  
dye: the repozter of this tale, could tell me no further: but saled,  
that his eye was neuer of hym, all that dinner while after.

Now maister studente of Paris, this verie noble manne in  
deede, and woorthie to bee had in longe remembzaunce, was of  
better experience in the fertilitie of this Realme, then ye would  
seme to knowledg: And had an other maner of faith to God, soz  
the continuance then ye haue, to feare suche a lacke and scarcitie. **C**

And as soz the multitude of the people, that of old tyme hath  
been in the realme, in comparison that bee now, as it is yet at  
this date, muche replenished, by the spere of Goddes hande from  
plagues, warres, and other mortallities, he bee paised therefore:  
yet ye maie goe into thzee hundzeth Parishe Churches, at this  
date, and finde not on the Sundais so muche people, that the  
Churches bee pestured with to many. But as soz populositie of  
people that haue been in this Realme, I thinke some men could  
saie somwhat. I dare saie, soz Linne, and Lincolne, not the thir-  
d man now there, that haue dwelt there some tyme. **D**

I remember, that beyng once at a marchaunte mannes ta-  
ble in London, whiche was in the verie lasse yere of Jubilee, so  
coumpted commonlie, I heard a man rehearse, how that Platina  
writeth, that Pope Boniface the eight, whiche did write hymself  
the Lorde of all the worlde, bothe of Spiritualtees and Tempo-  
ralties

**A**ltes to, and that thereupon, the possession whiche Constantine  
gave to the Church, was not a giste, but rather a restitution to  
the right Lozde and owner, as the Canonistes saie: that, I saie,  
the saied Boniface did constitute, every hundred yere, for the yere  
of Jubilee, and did prueledge those yeres of Jubilee, with great  
indulgence, and pardon of cleane remission. In respects of which  
greate grace, to be gotten in those yeres, for suche as will dispose  
them selues thereto, Pope Clemente the firste, brought it to fiftie  
yeres, and Pope Paule the seconde, chaunged that from. l. yere  
to. xxb. yere, and that as Fasciculus temporum noteth, in fauorē  
**B**animarum, vt quia abundauit iniquitas, superabūdarēt & gratia;  
saith he, that is: of greate zeale and fauour to mennes soules,  
that because wickednesse did redounde, so should grace also a-  
bounde the more. At whiche talke, there was an honeste plaine  
manne saied: that readyng sometyme in the Englishe Chroni-  
cles, he noted, that he read of twoo recourses of yeres of Jubilee,  
whiche were not very gracious to mennes bodies, within the  
Realme. The one he saied, was aboute the thirtene yere, in the  
daies of kyng Henry the seuenth, in whiche yere died in London  
aboue. xxx. thousande people: thother yere of Jubilee, was about  
**C**the. xxiij. yere of kyng Edward the third, in whiche yere and a-  
bout the same, there was suche an vniuersall Pestilence, that  
neither the parties beyonde the sea was free, as in Paris died  
fiftie thousande, at saint Denis fourtene thousande: As for I-  
talle (Platina writeth in vita Clementis. vi.) that there was not  
left skant tennē, of every thousande men. Whiche Pestilence he  
impozeth to the great confluence of people, that came into Ita-  
lie this yere of Jubilee for pardon. But in Englade every where  
innumerable destroyed, in so muche, that he tolde it out of Fabia,  
that after thei had buried in every Church yarde within Lon-  
**D**don, and among the Religious houses to, thei were faine to vse  
the greate Church yarde of the Chatozhouse: in whiche onely  
were buried aboue fiftie thousande coples. And as it chaunced  
there was a man, whiche semed to be a credible man, of the Citie  
of Pozwich, whiche declared that thei had in their Citie, a record  
of those that died at that tyme in Pozwiche, whiche he saied, a-  
mounted



mounted (as he was well remembred thereof) lxxij. thousande **A**  
**CCC.** lxxij. beside Ecclesiasticall persones, and pooze waifal-  
 ring people, and beside. xxxij. which died of the Ponicke. He sup-  
 posed it to bee a greater number, then was in these daies in the  
 whole Citee, and fure miles about. He told further of so maruel-  
 lous a plague, that was once at a towne thereby called **Par-**  
**mouthe**, and there recozded, that he maruelled how the towne  
 could holde so many. Notwithstandyng yet this greate mortali-  
 tie, kyng Edward, that victorious kyng, who wanne Calice,  
 (whiche almightie **GOD** long defende) wanted not people the **B**  
 very same yere, to encounter with a greate **Paule** that came out  
 of Spaine, and had the victoꝝ: For yet wanted people in the ye-  
 res next immediatly follovyng, to pursue that he had begonne  
 in Fraunce. At whiche tyme, he furnished his first begotten sonne,  
**Prince Edward** with an honge armie, wherewith he wente to  
**Gascogne**, and so by **Tholouse** to **Perbon**, brennyng and spoy-  
 lyng all the Countrie as he wente, by his greate power that he  
 had with hym, without resistance. And neverthelesse, aboute  
 that same very tyme, the kyng hymself in his owne persone, wet  
 into Fraunce, and there did what it liked him. In whiche passe-  
 tyme, it was brought hym woꝝde, that the Scottishe kyng was **C**  
 stollen into his Realme, and had wonne **Barwicke**, and that he  
 made daiesly assaulte to winne the Castle there. Whereupon the  
 saied kyng Edward, returned againe, and recovered the saied  
 towne of **Barwicke**, and went further into **Scotlande**, and pur-  
 sued the Scottishe kyng so narrowlie, that he compelled hym to  
 submitte hym self to the kynges grace as prisoner, and resigned  
 his power into the kynges handes.

And whiles this was in doyng, the saied prince Edward his  
 sonne, warred upon the Frenche men, and lastly came to **Bar-**  
**deur**, with many riche prisoners, and Pillagies to his great ho- **D**  
 nor. In whiche said passage, although the earles of **Armenacke**,  
 of **Foy**, of **Bopters**, and **Cleremount**, with sir **James de Bar-**  
**bon**, and many other knightes were in the same countries, yet  
 went he throug without battail. In whiche season (to declare  
 that immediatly after the saied greate mortalitie, the realme  
 wanted

**A** wanted no people) the duke of Lancaster had an other armie, and entred the Countre of Constantine. And if this master Martin, would looke in the Chronicles, he should espie, how prosperously this saied Duke did in that blage; and on the other side, how valiantly the saied Prince Edward achieved his iourney, being in suche confidence of victorie and honoure that would ensue, that he would not bee induced or intreated to any peace, how oft and how diligently soener, that good Innocent the. vi. then Bishop of Rome, sent his Cardinals to that same effect. I name hym good, for he decreed vnder paine of eternall curse, that everie prelate should bee resident vpon their benefices, and for that he brought his familie to a lesse number, & chosed them out of the best. But the saied Prince Edward I saie, notwithstanding passed fourth to Boyters, where was a wonderfull battaill fought and wonne by hym. In whiche were slaine of the frenche part, diuerse Dukes, and menne of warre, to the number of eight hundred, and of Baronets, liiij. beside knights and other meaner menne of warre: And were there taken prisoners, John the Kyng, Philip his fourth sonne, with other Archbishops, Bishops, and men of name to the numbre of xv. hundred and aboue. If this account would therefore take his counters, and laie the likelhoodes of these matters together, peradventure he might be brought in doubt, whether that this smaller parte of the Clergie (whose multiplication, he so much feareth) and therfore would so faine haue them stopped, and yet that greater part of the Clergie too, (whom by the collection of his writing, he enstraunchiseth very liberallie to be rovers without daunger where thei will at there pleasure) how fast soener thei plied them selues: should yet come to shorte a greate deale, to make the realme comparable with that numbre, that God in those daies fedde and maintained, with lesse succour of fozen thinges brought into the realme, then is vsed at this daie. Marle peradventure not so much stolen then out of this realme by some suche priuate lurching Cozmarantes, as now be spoken to be abroad. But as concernynge suche records of the plentie of the people, ouer that it is now, whiche hath been befoze tyme in England: notwithstanding, yet this faithfull charitable



ritable manne is in suche wanhope, that if p[re]ests mariages should be suffered, the realme could not with all the increase that might growe therein, sustaine the multitude: For, not once able to comprehend them, and therfore should of force be compelled to practise Turkes deuises, and Souldiers policie for debating, and for forselcypng of this high policie in tyme. I maruell, if he haue not some frendes, to aduance hym to bee of the counsaill, for ye maie be sur he hath highlie deserued it.

I beseeche almighty God, keepe all suche clauwbakes, suche hoothe spurres, from Princes Counsailes. God send vs Actue Judges, & spedie Bailiffes: Not so hastie maisters of the Chauncerie, the Courte of Conscience. Againe to note youre sinceritie, how you handle that proposition of saint Paule: propter fornicationem vitandam, vniuscuique vxorem suam habeat, & vnaqueque suum virum. For auoidyng fornication, let euery man haue his wife, and euery woman her husband: Ye saie that D. Ponet falsely bringeth in, to proue thereby that all menne haue libertie to marie, for the auoidyng of fornication: for ye saie, and that by thauthoritie of saint Hierome, that all the question of saint Paule standeth in this point: whether the Corinthians, should now (after thei had receiued the faieith of Christe) put a way their wiues that thei had married in thier paganism? And further, ye saie, if in this point and nothing els, was the summe of all the whole questio[n], Hierome affirmeth that it was: than hath D. Ponet and all the seiles of Germanie, most shamefully alledged this place of. S. Paule for their purpose, to inferre and proue there, that al men and women without exception, either ought to marie, or may marie. And these be your owne wordes. And further ye say, that to disproue this, ye will cite thre or four of the most auncient writers, with this further assurance of credite and warrantise, that ther shall not be found any some of the olde fathers or auncient writers of the Churche, that dissenteth from them. And then ye recite Tertulian, Chrysostome, Ambrose, and Hierom. Now in this point of your warrantise and credite: let vs trie youre trueth. But firste, befoze we shall recite you some of the olde fathers, how thei haue used this place, in that sense, that ye deny saint Paule ment therein, and that al the question was but in one point, & nothing els: we shall alledge to you one that is a diligent, although but a late exp[os]itour, whiche vpon deliberate exp[er]dyng

Cap. xi. x. 1. b.

Cap. xi. v. 4. a

**A** erpendyng of the purpose there propounded, percesued moze questions & answers, then ye like, for the hate of the cause ye haue in hande, to see and spie. Faber Stapulensis erpenderb, that there were xliij. several answers and doctrines set forth by S. Paule, orderly wrytten to the questions of the Corinthians. Firſte, if a man be not ioyned to a wiſe, it wer good if he did not couple hym ſelf to a wiſe, and betterly not to touche any woman at all. Secondly, leſte ſome occaſion of fornication might ſeale in vpon a man, then it were lawfull to euery manne to haue his peculiar wiſe, and to euery woman her proper and peculiar huſbande.

**B** For a proper and peculiar man is (ſaith he) a lawfull huſband. Thirdly, he that hath a wiſe, maie not without his wiues conſent containe, but render to his wiſe due beneuolence, and ſo on the other ſide, the wiſe to the huſbande: the cauſe is declared, for that the huſbande hath not power of his owne body, nor the wiſe power of her owne bodie. The fourth, whether it were lawfull to the huſbande and wiſe, to liue a ſunder and priuately, and ſo forth, doeth the ſaid Faber note the reſidue of the questions and answers. But be it in caſe, that wee had no ſcripture to leade vs to iudge of that matter, yet the very context of ſainct Paule ſheweth plainly, that by his answers, he had moze questions propounded to hym, then that onely.

**C** Whiche thyng ye might haue learned, euen of your owne Hierome hymſelf, and in that place, if ye had not liſted rather to quarell, and to confounde a trueth, then to ſearch a trueth. For ſomewhat beſore theſe wordes, whiche ye alledge ſo mangled: thus wryteth ſainct Hierome, of the diuerſities of the questions, that were propounded to hym by the Corinthians, beyng ſixe in number, whereof he maketh mention. Inter cætera, Corinthij per literas queſierant, vtrum poſt fidem Chriſti, cælebes eſſe deberent: & continentix cauſa quas

**D** habebant vxores dimittere. An ſi virgines credidiſſent, inirent matrimonia? & cum e duobus Ethnicis vnus credidiſſet in Chriſtum, vtrum credens relinqueret non credentem? & ſi eſſent du-cendæ vxores, Chriſtianas tantum accepi iuberet, an & Ethnicas? Videamus igitur, quid ad hæc Paulus reſcripſerit. De his autem quæ ſcripſiſtis. &c.

*Contra Iulianum Libro primo.*

V

U.ſ.

Among



Among other thynges, the Cozinthians enquired by their letters, whether after the faith of Christ, they ought to liue a sole life? And whether for continencie sake, they should forsake their wiues, whiche they already had: Whether if they that were virgines, when they receiued the faith, might take Matrimonte vpon them: And if bothe parties were Christians, and one should receiue the faith, whether the beleuer ought to forsake the unbeleuer: And if wiues were to bee married, whether his mynde was, that they should marrie Christians onely, or also Christians: Lett vs therefore expende, saith Hierome, what Paule did write agayne to these matters, when he saith: Of those thynges whereof ye did write to me. &c. Now sir, I praise you, is all & the whole question onely in this poynte, by your owne Hierome, whether married men should leaue their wiues: Moreover, saint Hierom writing de virginib<sup>9</sup>. 31. q. 1. Quando saith thus. Quomodo virginibus, fornicationis periculo cōcedit nuptias, & excusabile facit, quod per se non appetitur: ita eodem fornicationis periculo, cōcedit viduis, secūda matrimonia cōtrahere. Now expende whether in the chapter is fornicationis periculum named, but in the first part. Ergo by S. Hierom hymself, it is spoken to virgines, & not married onely. Moreover, S. Hierom as wel in that place against Iouinian, as in his apologie to Pāmachiū, inferring this place of them that were unmarried & widowes: Bonum est eis, si manserint vt ego. Si autem se non continent, nubant: It were good for them, if they taried, and were as I am, but if they can not liue continently, let them marrie, addeth these wordes, idipsum dicens quod supra, saying the same he did before, propter fornicationē autem, & ne tentet vos satanas propter incontinentiam vestrā, for fornication, and leasse Satan should tempte you for your incontinencie. So that it maye appeare by saint Hierome, that though the firste question were concerning persones in Matrimonie, yet here he applieth also to the unmarried, and to the widowes, this sentence propter fornicationem. &c. But ye will saie, that it is not like that he should dissent from hymself. I answer, that Pighius, whose pipe ye followe in all your masking and daunsyng, proueth in his Hierarchie lib. ii. cap. x. that in the difference

**A** difference of a Bishoppe and Prieste, be varleth from hymself. And Erasmus noteth no lesse by him, for the diuer site of wrytting this terte of saint Paule. Diuisa est mulier & virgo; and if these will not serue you, Hierome hymself, will not sicke to saie, that he did it for the aduantage of his cause: and wrytyng to Ruffine saith thus. If we haue slypt at any tyme, and maie appeare to bee scrinolous to the wise reader, for that we haue wrytten, lette hym laye the faulte vpon the authour. For we did wryte these thynges, beyng sicke in bedde of a long sickenesse, and did indite them in haste, to be wrytten by our Secretarie. And where ye byrnyng in Tertulia, Ambrose, and Chrysostome: thei saie that Paule was asked that question, but that not onely saith saint Hierome (as ye would make hym to speake.) So that saint Hierome, either purgeth hymself of your flauour, that ye make vpon hym: or els that he wryteth variously for the commoditie of his cause: As he wryteth daungerouslie in the whole cause, if he bee taken as his woozdes sounde. But how so euer he agreeth with hymself, yet if he meane that saint Paule should haue geuen full libertie to lecherous life, if he had graunted mariage to theim that can not containe, as he semeth to wryte: he should bothe disagree fro hymself otherwheres, and from many others that bleseth this first sayng of saint Paule vniuersally, for that cause and entent. Furthemoze, to goe to the clause of his warrantise and credite, that no docto, or olde wryter bleseth that place of saint Paule vniuersally, and indifferently vpon all me, scz: Propter fornicationem vitandam, vnusquisq; suam vxorem habeat. &c. Looke vpon S. Augustine, who exhorteth men to virginittie, sayng: Illud potius excellentis continetia bonum, qui potest capere capiat. Qui vero id capere non potest, si acceperit vxorem, non peccat, & femina, si se non continet, nubat. Bonum est enim homini, mulierem non tangere. Verum quia non omnes capiunt verbum hoc, sed quibus datu est, restat, vt propter fornicatione, vnusquisq; suam vxorem habeat, & vnaquaq; suum virum habeat, ac sic infirmitas incontinetia, ne cadat in ruinam flagitiorum, excipiat honestate nuptiarum.

Thei that can receiue that better gift of excellent chastitee,

U. 19.

let

De nuprijs & concup. liber. 1. Capitulo. 16.

De bono viduati cap. 8. 32. q. r. sunt no.



let theim take it. But he that can not take it, if he doe marrie a wife, he sinneth not, and the woman if she contayne not, let her marrie. It is good for a man, not to touche a woman. Fewer the lesse, because that not all men take this worde, but thei to whom it is geuen, this remaineth, that for anydyng of fornication, let every man haue his wife, and every woman haue her husbnde; and so, lesse the infirmitie of incontinencie, should fall into the ouerthrowe of enormities, let it bee bozne bp, with the honestie of mariages. Thus saire sainte Augustine.

If now, maister Martin, I sought moze the victorie at your hande, then that ye should see your owne fault, I could saie some what herebnto. Saint Augustines wordes I thinke be plaine enough. And I trust ye wil not deny, but that he is an old father, and an auncient wytt in the Church: whiche if he be, then be you a yong, sonde, and a newe starte bp wzangler. But because ye be a Lawier, I shall repozte you a Counsaile, and a Lawe to, that vseth this ppositiō vniuersally, and not within suche narrowe limittes as ye desire it bp, euen a counsaile of Spaine, holden at Tollet, the seconde Counsaile, the firste Chapter, in the vi. yere of their kyng Amalrike, and aboute the tyme of Pope Ihon the seconde, whiche is a reasonable Canon, in respecte, bothe for the age of him that is receiued to order, & also for the libertie that is genē, either to abide, or to recede frō his purpose of subdeacōship or deaconship. Hys aut, quibus voluntas propria, interrogationis tempore, desiderium nubēdi persuaserit, cōcessam ab Apostolo licentiam (i. Cor. vii.) auferre non possumus. But as from those, who by their owne proper will are perswaded, and haue a desire to marrie at the tyme of their examination, we cā not take awaie from theim that libertie that is graunted theim by the Apostle. I pzale you what other sentence or license is concluded in the seventh Chapter in the section. a. but this: propter fornicationem autem, vnusquisq; vxorem suam habeat. &c. For the anydyng of fornication, let every man haue his wife. And in the Lawe ye shal finde the self same againe repozted, where the glosser saith thus vpon the verie place: Quod ergo de iure cōmuni competit, negandum non est. The benefite of the common lawe, male

**A** mate be taken auaie from no man. Whereouer Chrysostome bpō  
that place: Bonum est homini mulierem non tangere, it were  
good for a manne not to touche a woman: Where as he saith,  
some would haue it applied perticularly vpon Priestes, he saith  
vpon the consideration of the circumstance of the place, that it  
is not so particularly to bee taken, but vniuersally: and conclu-  
deth, non ergo sacerdoti dumtaxat hoc dicitur: this is not spoke  
to the priestes onely. Which discourse foloweth immediatly bpō  
that place, brought in by the saied maister Martin, vpon whiche  
wordes, Theophilact witteth thus. Bonum & eximia res est cu-  
**B** iuis mortalium, nec soli sacerdoti, proinde ac nonnulli malè in-  
telligunt mulierem non attingere, sed virginem permanere: Tu-  
tior autem, nostramq; plurimum imbecillitatē adiuuans, est ma-  
trimonij res. Et postea, quia si se non continent nubant: vides  
sapientiam Pauli, quomodo meliorem mōstret esse continentia,  
nec interim tamen cogat, si quis non possit, vt ne peius flagitium  
committatur. Si enim multam inquit, vim sustinet, & vltionem,  
(magna enim concupiscentia tyrannis est) discede a laboribus  
istis, ne quando subuertaris. It is a good and an excellent thyng,  
to euery man in the worlde, not to touche a woman, but to con-  
**C** tinue a virgine, and that not onely to the Priestes, as many men  
doe euill vnderstande it. Notwithstanding, the matter of Ma-  
trimonie is moze sure: for it helpeth verie muche our weakenes.  
And vpon that place (if thei containe not, lette them marrie) the  
saied Theophilact noteth: thou seest the wisdom of Paule, how  
he sheweth that continencie is better, and yet notwithstanding,  
he compelleth not thereto, if any manne can not, and that, leaste  
wozse inconuenience should bee committed. For if he suffereth  
much violence (saith he) and brennyng (for surely the tyranny  
of concupiscence is greate) recede from those labours, least thou  
**D** beest ouerthrowen at any time. Then maister Martin, bpō these  
two old wryters saynges, I argue. If Paule did wryte this mat-  
ter, aswell to priestes as to laie men, then either must ye graūt,  
that saint Paule would priestes then married, for feare of forni-  
cation, should retaine still their wiues, whiche thei had married  
already: or els that priestes unmarried, muste for auoidyng forni-  
cation



In chroni. abb.  
urspergensis.

cation, get them wiues. **W**hiche, whether soeuer ye graunte, is **A** the subuersion of the mosse parte of all your whole booke. But will ye heare what Huldaricus Bushoppe of Augusta, writeth to Nicholas the firste, of whom ye make here your name. He redteth the text: Propter fornicationem dixit. Vnusquisq; suam uxorem habeat, q; specialiter ad laicos pertinere, mentiuntur hypocritæ, qui licet in quouis sanctissimo ordine constituti, alienis reueravxoribus non dubitant abuti, & q; flentes cernimus, omnes in supradictis sæuiunt sceleribus. Hi nimirum nō recte scripturam intellexerunt, cuius maxillam, quia durius pressere, sanguinem pro lacte biberunt. **B**

**F**or fornication he said, let every man haue his wife. **W**hich sayng and confession, to pertaine specialy and onely to the laye folke, is a plaine lye of the Hypocrites: which in what holy order soeuer thei be set, yet without doubt thei force not to abuse other mennes wiues. And these be thei, whiche doe rage in the forsaled crimes. scz, of abusing their fathers wiues, to vse the filthie occupying of mankind, and of brute bestes, which filthines we can not beholde saith he, but with weeping teares. These bee thei, whiche doe not vnderstand the scriptures aright, whose breasts whiles thei presse so harde, thei sucke out cruell blood, in the stede of sweete milke. And further in the ende of his Epistle, chargeth theim with the crime of heresse, that inioyne suche constrained Chastite: where ye affirme Chap. ix. q. r. that thei were all heretikes, that did continue with their wiues, whiche thei had married befoze their orders. And here to pzeuente your cauillation, where ye might saie, that I should haue gone a litle further with this bushops writyng, for soth I answere, I would all the whole were written in Englishe, that laye menne might see, how it maketh for you, that would haue Priestes dinorsed. **F**or the whole Epistle is an vtter confutation of poure booke. But sir, **D** till hereafter, stande vpon that whiche followeth, as strongly as ye can, and yet shal ye neuer be able to extende that sayng vpon secular priestes ordered in England, who haue made no profession of bow of perpetuall chastite. But ye will replie vpon occasion of Chrysostome, & Theophilact saynges befoze rehearsed: that

**A** that this former text, Bonum est mulierem non tangere, it is good  
for a man not to touche a woman, to belong aswell to the laye  
man, as to the priest. But this sayng (for aboidyng fornication,  
let euery man haue his wife) to pertaine to late menne onely:  
whiche yet Huldarichus sheweth the contrarie. Sir, if ye bee so  
harde for nigardshippe, to holde the priestes to the strait of the  
first sentence, and not to glue them the libertie of the sentence fol-  
lowyng: I weene ye will be answered of the priestes married and  
vnmarrled, as seruantes in the countrie will answer their ni-  
gard maisters that will ioygne them to fast on the bigils in hape  
seile and harness. **W**hat is, if we be compelled to fast in the bigill  
precedyng, we will snerly make holy daie and plate, all the daie  
sollowyng. But sir, for the vniuersalitie of S. Paules sentence,  
if ye list after these olde authoris, to heare a new wyter o. y. till  
here after we shall bying you moze stoz of the olde: Looke vpon  
Bosshop Alfonfus tractation, where he holdeth plainly, that the  
prieste hath yet that indulgence and sentence of S. Paule, to re-  
medie his infirmittie, yea, after his order and promise past, & the  
reguler also after his bove. And again, resozt ye to Ioannes Ge-  
necius in his first lease, and there shall ye learne, that he defineth,  
**T**hat God did twise institute Patrimonie, whiche yet euery de-  
uine will not graunt hym. And that the second institution, was  
by these woordes of saint Paule ( it is good for a manne not to  
touche a woman) but yet for fornication, let euery man haue his  
wife, and euery woman haue her husbände: And that this insti-  
tution was purposely made of God, for the remedie of mannes  
infirmittie. Well, these notwithstanding, bee it in case that he  
could winne, that the sated sentence of saint Paule were so per-  
ticularly appllied & restrained, either from all menne vnmarrled,  
or from priestes to bee married: What exception can he make in  
this sentence of saint Paule in the same Chapter, spoken to  
widowes, & to them that be vnmarrled. Quod si se non continent,  
contrahant matrimoniu. If thei do not containe, let them mary,  
for it is better to marrie then to burne. But ye will saie, it is bet-  
ter for the lay mā, but not for hym that is a priest, or a Regular.  
Whiche, male mans institution and bove, defeate this second in-  
stitution



Institution of God of matrimonte for incontinencie, that any of his creatures may be debarred from his remedie: Is it better for the priest to burne then to marie? Is it better for a regular to burne, then to enioie Gods gentle liberalitee in his second institution of mariage? Shall the priest rather chuse to go to the deuill, for the wante of the remedie of his infirmitie, then for the shame of the world for his mutabilitie, acknowledging his frailtie, go to god? were it not better to cast fro him his right eye, as deere as it wer, for his estimation & promotion of the worlde, if it be a let to hym to heaue, rather then with his deere eye of weltering promotions to haue all his bodie cast into hell fier? I speake it not to geue the bzidle of dissolute liuing to euery light head, but yet I would not haue man lay snares to seoperd mennes soules. But ye wil saie, every man can if he will. Christ saith, thei onely can take it, to whō it is giuen. Paule saith, that euery man hath his gift: some thus, and some thus. Christ denieth it not to be some mans gift, but not euery mannes gift. Some men, and many men, may by prater obtain it, as of his gift, and with gods further assistance, & by prater & fasting, & other suche helpes, kepe it: but it is not geue to euery man. For to some he will answere, Sufficit tibi gratia mea, my grace sufficeth thee. And as Primasius writeth. i. Cor. 7. non oēs capiunt verbū hoc, sed quibus datū est: Al doe not comprehend this worde, but thei to whō it is geuen. Nam si generale esset, quod potest vnus & oēs possunt. If it were generall, & one might, al might. And where ye (M. Martin) pronounce in diuerse places of your booke, that virginite is in our election, & in our free will: If ye were vnderstanded as ye vnderstande M. Bonette, ye should be rather like to be angrie with saint Augustine for writting against the Pelagiās, which did hold, that God had comitted the gift of continencie to our election, as ye may reade it Contra Iulianum: then englische preachers, whom ye call Heretikes, that thei should be angrie with saint Augustine for writting against Pelagian, against whose opinion, no manne be moze leaning to S. Augustine, then thei be. Yea, some be thought to be so muche inclined, etiam cum iniuria liberi arbitrij, in hijs, quos spiritus liberauerit. But yet we will take your meanyng by other places:

**A** of your booke, (if perhaps ye be of any other meanyng in deede) which courtesie yet ye shewe not to doctoꝝ Domet. For where he saied, a Bishop must be the husband of one wife, and because in that verie place he did not circumscrib his sayng, as he doeth after in his booke, wrytyng that if the Bishop be in perill of fornication, or if he can not keepe sole, and yet ye straine hym at these wordes, and slander the late Bishoppe of Lincolne too, with youre contorted violence of wordes, bothe vntruely and dishonestlie, as though thei should meane, that no Bishop could be a good Bishop without a wife. And when ye saue his qualification befoꝛe youre face, as ye reporte it your self: yet ye saie, that it is but a craft of hym so to circumstance his sayng. Is it a craft Master Martine, soꝛ a man to declare his owne meanyng, against captious readers? But soꝛ this, and soꝛ so muche as ye laie to his charge: *atatem habet, respondeat pro seipso*, he is olde enough, let hym aunswere soꝛ hym self. Peradventure ye will saie, whie doeth saint Augustine and other doctoꝝ saie and affirme plainly in diuerse places: *q̄ non licet nubere ijs qui uouerunt continentiam*. Sec. that it is not lawfull soꝛ them to marrie, who haue vowed continencie. It is true, that by the Lawe and Canon of mannes constitution so long as that standeth, and by reason of the vow, it is not lawfull, soꝛ by penall Lawes it is forbidden, as ye saie your self. But yet to auoide perill of danation, by Goddes Lawe, it is bothe lawfull and expediente. For to commit fornication or to burne, is alwaie bothe vnlawfull and vexpedient. But to marrie, or not to marrie: is some tyme lawfull, and some tyme vnlawfull. For els saint Augustine, saint Hierome, and other mo, would not saie and affirme in manifeste wordes, that to the potaries after their profession, if thei byenne, it were better euen soꝛ them to marrie. Saint Hierom wryteth.

**N**on expedit homini, ad coelorum regnū tendenti, accipere uxorem, sed difficilis res est, & non omnes capiunt verbum illud: vbi Glofa: Non expedit: Verum est propter onera matrimonij, sed expedit propter fornicationem vitandam. It is not expedient soꝛ hym that trauaileth towarde the kyngdome of heauen, to take a wife: but that is an harde matter, and all can not comprehend

D. Taploꝝ.

33. q. 5. qui fuit.

¶.ij.

that



32.7.1. quomo.

that sayng, where the Glose saith: it is not expediente, that is true, in respect of the troubles of Mariage: but it is expedient, to avoide fornication and uncleanely life. Againe saith Hierom, Matrimonium, propter se, nō est appetendum. Verum est inquit glosa, quia non ducit ad vitam, sed tamen appetenda est, causa vitæ & fornicationis & propter prolem. Matrimonie is not to be desired for it self: What is true saith the Glose, for that, it helpeth not to life: but yet it is to be desired, that fornication may bee avoided, and for issue sake. Thus vpon occasion of your woozdes, we have straid a little farther then we purposed, and yet I trust not vnprofitably to the reader.

Cap. 10. 33.

But to you master Martin, I write thus muche. Your self performed no manner of sinceritie, in reportyng either your aduersaries, or your frendes, for all your assured assurance of credite, and your promised warrantie. As in reportyng saint Hierome, ye doe violently racke hym, and leane out that whiche he did write a little before, for the chief declaration of the matter: so ye doe euen the same, in reportyng the sayng of Chrysostome, leanyng out that, whiche immediatly doeth followe to open the truth. And yet ye write in your booke thus: *that it is the nature euer of the heretikes, to take a peece of the authors wordes, and not the whole sentence.*

Math. 12.

If this be a true maior, and then to you the minor is so manifestly agreeable: what will the indifferente man then knit by, thinke you, in the conclusion? How faste soener ye call other men heretikes, and your self catholike, *Ex operibus, saith Christe, iudicate, of the frutes and deedes, geue iudgement: Ex verbis tuis iustificaberis, & ex verbis condemnaberis: Of thy wordes shalt thou be iustified, and of thy wordes shalt thou be condemned.* And if ye would yet se this assertion proued an other waie & with an other reason, I would desire the reader to expende, an excellent point of his corrupt wyestynge & wzanglyng, to iudge whether he in the beginnyng of his wyestynge, putte not on his naturall visage and chaste forehead, quæ nescit erubescere, whiche knoweth no shamefastnesse: Euen to saie with the good Prelates, of whom Cate writeth in his Prophecie: *Posuimus mendacium spem nostram, & mendatio protecti sumus: wee haue lated lypng for our hope* and

Cap. 28.

**A**nd foundation, and with lyes bee well armed. In his seventh Chapter, he reporteth a storie out of Eusebius, of an Epistle, whiche was writtten by Dennis Bishoppe of Corinth, to Pynirus a Bishoppe in Creta, of whiche storie he marvelleth verie muche, that none of our menne, nor the Germanes, ever alledged the place in their writinges. But yet he saith, when he had thoroughly considered the storie, he leste his maruelling, because he saith, it maketh quite againste them. Firste I might reioyce his owne checke, that he cometh to the lorde of Cauntorburie (in that he saith, that no auncient writer maketh sufficient prooffe, that Clementes Epistles were al true, and not counterfete) For hath M. Martin so reade all the Germanes, that he can so saie, that it is not alledged of them in their writinges? If I would so spende paper, I could referre him to half a dosen, that do expressely alledge the storie for a strong place against him, & al such as will laie heauy burthens of compelled chastitie, as is there writtten, or as Nicephorus termeth it, onus celebatus, the burthe of sole life, as of necessitie, in the neckes of their Disciples, by the whiche, their infirmitie might bee in greate daunger. Whiche sentence thus vttered by Dionisius, the saied Pynirus, did well accept, as for the better counsaill, and by his letters did desier the saied Dionisius, to write to hym after that, some further matter of stronger meate, to feede his people withall. &c. Now sit, he leaueth quite out the first sentere, writtten by Dionisius: and also how Pynirus allowed his counsaill for the better, whiche is the pithe and chief matter of the Epistle and storie: and then violently draweth the laste wordes of stronger meate, to sounde to that purpose, that to hye in synge lyfe, and menne to renounce theyn wyues. Lawfully Married, should bee that strong meate, wherewith he should feede his people.

Litera. N. r.  
Lib. 4. cap. 23.

Ca. 5. lra. f. y.

Lib. 4. Cap. 8.

**W**hiche is so impudently increased and falsified, that a manne maie wonder what he meaneth thereby: Wherfore saint Hierome in catal. script. Ecclesi. making mention of Dionisius letter and Pynirus answer, draweth no suche sense out of the. And he can not saie, that he followed some mannes reportyng the place, or had not seen the place hymself. For he saith, that he had thoroughly considered that storie, to see Eusebius conclusion, as

¶. 16.

be



he hath here vttered it. Is this yowre throughe sleeping and considering matters of weight, thus to peruert euident stories, which be in euery mannes handes, and yet for shame be not a shamede. For verely yowre throughe considering this cause, whiche ye haue in hande, is but throughe falsifying the truthe thereof, with yowre wilfull witting, & sleighty overseyng. And how soeuer ye would blinde the reader, yet Nicephorus Rorie, will sufficiently trie out the truthe of this matter, if ther were yet no other helpe, to maintaine the saide Rorie.

If the reader will now take yowre maior again, wher ye saie that is the nature of Heretikes to take a peece of the authors wordes and not the whole sentence, how might he procede in problemes againste you? And that ye make better perceiue how throughe he hath considered other of his authorities and doctours, if ye do but only loke upon one page in his xij. Chapter, ye shall see how throughe he hath belied moze of his authoers, and how negligently he hath considered what he there writeth. In the beginnyng of the page, he would make you beleue that S. Ambrose wrote that whole sentence. Vri est desiderijs agi ac vinci. Ne vincamur aut, in nostra potestate est, per dei gratiam. And then he Englisheth it thus. That is to saie. To burne, is to be vered with concupiscence, and to be overcome: But that we might not be overcome, is in our power throughe Goddes grace. Maister D. Martine, for all yowre throughe abused witting, ye haue falsified saint Ambrose in two pointes. For first saint Ambrose saith: vri est desiderijs, agi vel vinci. And not: agi ac vinci. To bee caried with desires, or to be overcome, and not: to bee caried with desires, and to be overcome. For as well agi desiderijs as vinci desiderijs (as other interpreters expounde the place) is, vitionem pati. That is, to burne. And to avoide either of them, saint Paule graunteth marriage. For either of them exceedeth Volatiles & Lubricas cogitationes innata concupiscentia: the soden and transitoie cogitations of luste that is in manne. But he, saith S. Ambrose, that seeth hymself not able to perseuer by the violent motions of his fleshe, let hym marrie, rather then burne, and so peradventure he make afterwards obtaine this thyng. So that he whiche  
either

Lx. Fe. iij. b.

**E**ither keth in the flame of perpetuall desier of the other kinde in hart, or in outward dede, or exasuteth further his luste: is said to byenne. Mary to seale desiers, and to ouercome them in dede, is a poyncte of a strong and a perfect manne. Secondly, that other part of the sentence is not Ambrose woozdes there, though your text and your translation would so blanche it out. But so dothe your blinde guide, whom ye folloved in this allegation, and in others, that impudente Pelagian Pighius: who, in his booke condemneeth saint Augustine in that verbe Catholike doctrine, whiche he defendeth against Pelagius: the talt and late of which counter doctrine, like a good hound, ye folowe on a greate pace. And so in the next allegation ye misreport saint Augustine, still folloving your maister Pighius, whiche in his xv. controuersie reporteth this sayng vpon saint Augustine as ye doe, vntreuly. Whiche part of your booke ye stale out there verbatim, because ye would be sner to treade in his steppes, like a learned man. As anouch, as liyng Pighius doeth, that vpon this place of the Apostle: *euery person hath his owne gift, one after one sort, and an other after a nother sort: that S. Augustine should say further in this maner, vnusquisq; iuxta votū suū &c.* That is to saie: euery person accordyng to his bolwe and desier, hath the gift of God. So that if the partie self will, he maye contayne and haue possibilitie by the graunt and pleasure of God. In whiche sentence ye do vse muche violence in your translation, to make (votum) there to signifie a bolwe, as ye speake of bolwes. For (votū) there signifieth no moze a bolw, then it doeth in this place of S. Ambrose, *scriptynges de virginibus Non enim imperari potest virginitas, sed optari. Nam quæ supra nos sunt, in voto magis quā in magisterio sunt. Virginitas male not be commaunded, but it may be wished. For such thynges as bee aboue oure nature, bee rather in wishe then in will. Then vpon this ye conclude an argument, Ergo, &c. where saint Augustine scriptyng vpon this place: euery man hath his proper gift of God. &c. saith thus. Who then geueth these thynges? Who doeth distribute to euery manne his proper gifte, as it pleaseth hym? Merely God, in whom there is no wickednesse or parcialities. And therevpon by what equitie he maketh some thus, and some*



some thus, it is to man either impossible to knowe, or els very harde. Thus writeth saint Augustine vpon that place, although that other sentence, so taken as it is ment, and written by the author thereof, is godly, but not as you and Pighius suspiciously would ozawe it.

Also where ye define, that it is in our power and election to live in virginitee, if ye will doe as saint Paule did, ye saie, *whē he saied, ter dominum rogaui, &c.* that is: for the whiche I haue prayed thise to our lord, that he would take it awaie frō me. &c. Very well fir, but then in this request, because saint Paule was not heard, for all his theise asking: what els mase wee learne by that example, but that God will not gene all thynges that wee aske? Then this place, whereto ye bidde vs goe, beateth downe quite your assertion, that every man mase haue virginitee at his pleasure for the asking. Saint Augustine saith thus. *Qui potest capere capiat. Ergo, qui potest, capiat, quod nō omnes capiunt. Possunt autem capere, quibus hoc pręstat misericordia dei occulta, sed non iniusta.* He that can take it, let him take it, ergo, he that can, lette hym take it, whiche all men take not: but thei be able to take it, to whom God graunted it by his secreete merite, but yet righteous. And again he (of grace and free will) writeth thus: Not all menne take this worde, but to whom it is geuen. Now to whom it is not geuen, either thei will not, or els thei fulfill not that whiche thei will. For to whom it is geuen, so thei will it, that thei mase performe that, whiche thei will. Wherevpon that this woorde (whiche is not taken of all) mase bee taken of some, it is bothe Goddes giste, and free will. Thus saie saint Augustine.

Also ye saie, that the will, muste goe before in manne for this sated chastitee, and then God will surely followe with his giste and grace. &c. Saint Augustine saith plainly, that God muste first gene the giste, and prepare the will, alioqui, saith he: *ex illis essent potentibus, quorū infirmatus est arcus, or els thei should be of those strong men, whose bowe is to weake.* And further he saith: it is he that geueth the bowe to the bowe. For no manne can bowe rightly any thyng to our lord, excepte he doe receiue that

*De adulterinis  
coniugijs.  
Lib. 2. cap. 18.*

*Capitulo. 12.  
Littera Ee. 1.  
Lib. de ciuitate  
dei. Cap. 4.*

**A** that whiche he will vowe. And the Counsaile Aransican, kept about the daies of Leo the first, saith thus of the bonde of voves: No manne can rightly vowe to our Lorde any maner of thyng, except he receiveth it from hym, as it is wrytten: Suche thynges as we haue receiued of thy hande, wee geue it vnto thee. &c. And Ciprian: gratias ago tibi Clementissime deus, quia quod queris a me, prius ipse donasti. I geue thee thanks, O moste mercifull God, for thou doest firste geue me that, whiche thou requirdest at my hande. And Prosper writeth in verse.

Cap. xj.

De baptismo Christi.

Optima vota deo, quorum est dator ipse videntur,

**B** Hoc sursum dignum est ire, quod inde venit.

Those voves be beste vowed to God, whiche he geueth hymself, and that is worthy to returne againe, from whence it came. Also ye affirme, that it is bawdrie doctrine to teache, that the spirit of God muste geue testimonie to the conscience of man that hath so vowed, whether he perceiveth by the stirring of his flesh, that God hath so called him or no. Sainct Augustine himself then uttereth bawdrie doctrine. For wrytyng of holy virginitee, he saith thus. What then shall the virginie thinke (saith he) the secreete iudgements of God, that is to saie: the giftes of God, whiche doe not bewraye and declare theim selues to euery

Cap. 12. litera Ee. 4

Cap. 44

**C** man, but in the triall and interrogation of temptation: and that ye make the better trust that it is sainct Augustines doctrine, Primasius his owne very scholar, writeth not muche from him. For thus he saith: Nam si unusquisq; hoc ad carnem suam reuocet, & videat se virginitatem seruare non posse, nubat, ne fornicatio turpis appareat, that is: for if a man will fall to a rekonynge with his flesh, and perceiueth that he hath not the possibilitie to kepe virginitee, let hym marrie, lest by committynge fornication, he should appeare dishonest.

1. Cor. 7

Cap. 13. Fig.

**D** Also ye call it a beastly, sayng, to alledge sainct James circumstance, if GOD will, if wee live, of suche menne as will make voves, whiche doctrine ye write, to be reproued by the next verse of sainct James that foloweth. Whiche ye report thus: Nunc autem exultatis in labiis vestris, and ye doe Englishe it euen so: but not to ye reioyce in your lippes. But how truely, let the very Cōbler iudge what lippes ye haue. And as for the conditions afore-

D. J.

saied,



saied, the blindest of all the Lawiers and Schoole men, whiche **A**  
 doe entreate of bolwes throughly, defineth plainly, that in every  
 made bolwe, this generall condition is implied and annexed: If  
 it please GOD, if I maye, if I liue. &c. In omni voto (saiech some)  
 considerari debet, quid liceat, quid deceat, quid expediat. And  
 againe: Sicut iuramentum factum in materia iuris, recipit omnes  
 limitationes iuris, sic & votum, cum ambulent pari passu. that is  
 to saie: In every bolwe muste bee considered, what ought to bee  
 doen, what maie be doen, what becommeth to bee doen. And as  
 an othe made in forme of Lawe, receiveth all the limitations of  
 the Lawe: even so doeth the bolwe, for bothe of them walke after **B**  
 one gate and fashion.

But because ye bee a lawier, ye maie peradventure thinke,  
 that your self is of as good authoritie as these Summarisies be.  
 I will for your learning, bring you suche a writer, as I thinke  
 ye will never bee so good a Christian, as he is known to bee a  
 Devine. Cirill by name, who writing upon S. John, and upon  
 Peters bold promise, confuteth your unlearned writing in that  
 whole parte of your booke, whiche ye doe so boldly bolster out.  
 Quoniam quæ priscis acciderunt, ad doctrinam nostram scri-  
 buntur: hoc loco moneri nos arbitror, non oportere quicquam **C**  
 deo a nobis promitti, ut certum, quasi nos domini rerum esse-  
 mus, partim quia quod posse a nobis fieri credim⁹, vires nostras  
 nonnunquam excedit, partim, quia non sine arrogantie crimine,  
 hoc nos, aut illud facturos dicimus. Illud enim in omnibus, quæ  
 agere volumus dicendum est, quod discipulus Christi nos docuit:  
 Si dominus voluerit. Voluntas enim, apparatusq; animæ, nobis  
 bene agendi, semper inesse debet. Viam autem, potestatemque  
 agendi, quam non habemus, temerarium est nobis attribuere.  
 Sic & deo rerum omniumstrarum gubernationem, ut decet,  
 accomodabimus, & tutius faciemus non vouentes, quam ea vo- **D**  
 uentes quæ reddere potestatis nostræ non est.

Forasmuche as suche thinges as chaunced to the old fathers,  
 bee examples written to vs for our learning: In this place, I  
 iudge, that we be put in mind, that nothyng, as certen, ought to  
 bee promised of vs to God, as though wee were the Lordes of  
 thynges.

**A** thynges . partly, because that it exceedeth oure abilitie many times, whiche we beleue maye be doen of vs: partly, for that we can not say, that we shall doe this or that, without the crime of arrogancie. For this must be alwaie saied and spoken in al matters that wee will doe, that same whiche Chyistes disciple hath taughte vs: *If the Lorde will*. For a will and an indenuoure of minde, must bee alwaie in vs to do well. But to attribute to vs, the waie and power to do that is not in vs, is a solehardie boldnesse. And so by this meanes, shal we, as it is mete for vs, referre to God the gouernance of all matters, and moze safely shal we doe if wee vowe not, then to vowe suche thynges as are not in oure power to render and to perfourme.

Also ye affirme fve or six tymes in youre booke, that saint Augustine called the mariages of botaries, worse then adulteries, and ye make hym to saie thus. *Non dubitauerim dicere, tales nuptias esse peiores adulterio*. I doubt not to affirme, that suche mariages are worse then adulteries. Where in verie dede saint Augustine proueth them to be mariages. And saith in that conference: *Non possum dicere quidem, a proposito meliore lapsas, si nupserint famine, adulteria esse, non coniugia. Sed plane, non dubitauerim dicere lapsus, & ruinas a castitate sanctiore, quae vouetur deo, adulterijs esse peiores*. That is: I cannot (saith he) call the mariages, of those women, which be fallen from the better purpose, if thei marie, adulteries and not mariages: but plainly I would not doubt, to call their fildynges and fallinges fro their holy chastitie, whiche is vowed to God, to bee worse then adulteries. S. Augustine confirmeth this to be his iudgement, wryting vpon the 75. Psalme. Saing: *Qua autem respexit ad nuptias, non quia uoluit nubere, damnatur, sed quia iam ante recesserat, & fit vxor Loth, respiciendo retrorsum*. She that hath looked backe to marlage, is not dampned because she would marie, but because she went backe before, & is made like to Loth his wife, by lokyng behinde her,

Also ye teache, that saint Paule exhorted Tymothie not to marie, and make hym to saie these woordes: *Oportet Episcopum pudicum esse*. A Bishopp must bee chaste. Yet Chrysostome vpon the Epistle whiche he wryteth to the saied Tymothie, saith, that though be

P. ij. wished

Ca. 12. F. M.

Ca. 12. Ec. M.  
Ca. 2. C. 7.



wished enery manne as himself was, that is to meane, continent: **A** yet did he not require that perfection of Bishops, but was content, to prescribe to them not so hie a charge: Lette, saith he, the Church should want necessarie and honest ministers. Of whō ye maie learne, that S. Paule ment not to bind Bishops from liuyng with their wiues, if thei weere not endued with the gift.

Cap. xi. y. ii.

Also you teache that the old lawe is confounded by the newe lawe. **M**eanynge that this terte, *crescite & multiplicamini*, growe ye and multiplie, is confounded by the wrytyng of saint Paule: art thou free from a wife? Seeke not then to haue one. **W**here all Detraiers holde, that that terte standeth yet as strongly for the institution of all mariages till the woꝝldes ende, as this terte: *He that striketh with swoorde, shall perishe by swoorde*, standeth strongly to mainteine the lawe of the sworde to the woꝝldes ende. **B**ut Ciprian writeth moze learnedly and truly, and saith, that this first sentence grow and multiplie, commaunded generation. The second sentence counsaileth to continencie. Yet but to them, whiche be able to attaine to continencie, saith he.

De habitu  
virginum.

Cap. 3. D. 1.

Dist. 82. propo-  
siti:

Also ye affirme flatly without all doubt, that Pope Calixtus, whom ye alledge to be so nigh the Apclles dates, that he might haue knowen them (for ye saie that he was within one hundreth yeare after that the longest liuyng apostle died. **W**here, if ye had saied within twentie yere of saint Johns death, ye had spoken moze like, that he might haue knowen hym, as Pighius saith, but yet so should ye both lye in so sayng. But to go on) he should (as ye saie) decre, that priestes, Deacons, Subdeacons and **P**opes, should neither marrie wīues, nor haue concubines: and that their mariages should be disseuered, and committed to penance. And further ye wryte, that Pope Lucius, whiche was aboute the yere of our Lorde. **C**lrb. should decree that none should be receined to the ministerie of the aulter, but suche as would obserue perpetuall continencie. **I** answer. Sir, ye haue a greate delight to make those your beste argumentes, where either the anachors did wryte woꝝde, or where thei lye, or where the collectour of their saynges, or the writer might easely erre, in the recitall of their names. For first ye shall not finde these among the Apo-  
stollicall

D

**A** scollicall decrees of those twoo Bishoppes, written by them, excepte ye haue any secrete written decrees your self alone. Furthermore, scribes repute commonly, that Sirinius, whiche was Pope anno Domini. 388. did first inhibite Priestes and Deacons mariages: for so among others testifieth Polidore. And so writeth the glosse of the Decrees Dist. 84. that Sirinius brought in continencie to the Priestes and Deacons, as Gregorie did to the other ministers, that is, to Subdeacons. And Gratian himself affirmeth. Dist. 28. De syracusane, that befoze the Counsaile of Anacyran, whiche was anno Domini. 308. the continencie of ministers was not yet brought in. Whereouer the ninth Canon of the Counsaile Agatenſe, vnder Celestine the first, reporteth Sirinius to bee author of this prohibition. And Innocentius the firste, whiche was nyet these daies, in his Epistle to Exuperius, about the yere of our Lorde. CCC. referreth the same to Sirinius, saying: si ad aliquos forma illa Ecclesiasticę vite pariter & disciplinę quę ab ipso Sirinio ad prouintias commeauit. &c. If the forme of Ecclesiastical life and discipline, which was deriued from bishoppe Sirinius, be not yet come to their knowledge. &c. Where

*Gregorius in-*  
*dixit Subdia-*  
*conis semel*  
*factis, deinceps*  
*non nubere.*

**B** if it had been Calixtus or Lucius discipline, he would rather haue referred it to them, then alledged it vpon the latter Bishoppe, for the greater authoritie of antiquitee, as ye doe (vt supra) And in other places, with wresting and violent contortyng, ye would make the Apostles to teache all that you saie, sometime bouchyng their Epistles, sometyme their Canons (so coumpted theirs) making the doctrine of them equall, with the authoritie of the Gospell immutable. But ye will aunswere, that ye finde them in the booke of the Decrees, alledged vpon them. Sir, be

**C** cause ye haue many obscure copies, looke in some written booke of the Decrees, whether one be not named for an other, as some booke referreth the Canon of Gossyprike, to Pascall the firste, and some to Pascall the seconde: whiche thynges may be seen diuerse tymes in the booke of the Counsailes; so noted by hym that did set them out. And sometymes the Canons of the Counsailes were falsified by heretikes, as may be seen in the first counsaile Constantinople. And sometyme corrupted by the Popes

**D** them



them self, as Pope Zozimus vntreuly corrupted the Canons of Nicene Counsaile, for the aduancemente of his vsurped iurisdiction, but it was proued false, by the diligence of the Bishops of Affricke in their Counsaile, where at saint Augustine was presente: As my Lorde of Durisme noteth his falshoode in this pointe, in his Sermon before kyng Henry. And sometyme the Romanistes of set purpose, will corrupte the authours for their purpose: as Gratian for the aduancemente of the Rome See, and for the authoritie of the Decrees, falsifieth a place of saint Augustine de doctrina Christiana lib.i. Cap. viii, and alledged Dist. xix. In canonicis: whiche is thus noted by Alphonsus de castro aduersus hereses. Lib. i. ca. ii. And how truely the Epistles whiche be ascribed to Clement be his, for all your gorgious blasing out of this matter, against the Lorde of Cauntozburie, he that hath but halfe an eye, maye some iudge, as the Decretall Epistles of Anacletus, Euaristus, Sixtus, Victor. &c. how conyngly thei be counterfeted, if the matters therein contained would not bewraye the reportyng of the scriptures in them, out of saint Hieromes translation (whiche was a good while after them) maye shewe the falshode. And therefore it is no euil counsaile of saint Paule: Omnia prabate, quod bonum est tenete: Proue all thynges, but keepe that whiche is good. Quia multi seductores exierunt in mundum, & seducunt, si fieri possit, etiã electos: For many deceiuers are gone forth into the worlde, and doe deceiue (if it were possible) even the electe.

Also ye teache, that all the Priestesses haue married against the Apostles doctrine: and that Greke priestesses married, could not be suffered to be made Priestesses, excepte thei promised conuersion, and no moze to keepe with their wiues. Also ye affirme, that the prohibition of Priestesses mariages, was the teachyng of the Apostles: where the Apostle saith plainly, that the prohibition of marriage, is the Denilles teachyng. And as for keepyng their wiues, ye your self can not deny, but Priestesses might vse their wiues, excepte onely at suche tymes, when their turne was to serue in the Church, to saue Masse, as the Lawe prescribeth. Dist. 31. Quoniam in. Moreover it is plainly affirmed in the Lawe, and saint Augustine

**A**ugustine is aduouched for it, that the Church hath constituted many thynges, that the Apostles did neuer order. What is to sale: Of the continencie of ministers, and that thei made no institution, of not vsing marriage already contracted. For if the Apostles had so doen, the Priestes of the Caste Church would haue acknowledged it, and receiued it. Yea, it is manifestly decreed in the firste generall Counsaile, holden at Constantinople: in these euident wordes: Quonia in Romani ordine canonis. &c. **W**hereas wee knowe that it is decreed, by the order of Rome Canons, that thei whiche take the order of Deacon or Priesthod: doe confesse that from thencefozthe, thei will haue no Patrimoniall companie with their wiues: yet we, folowing the old ancient canon of the Apostles diligence, and the ordinaunces of holy men: will, that lawfull mariages from hencefozthe to bee aduailable. Appoynting in no wise, either to separate their companyng of wedlocke with their wiues, or yet to depriue them of their familiaritee, betwixt them selues in tyme conuenient. And there further is it saied, that neither Subdeacon, Deacon, or Priest, if thei be diligent in their office, ought to be repealed from suche order, though thei keepe companie with their wiues, and that in the tyme of their orders takyng, thei ought not to be compelled to promise chastitee, or to abstaine from their lawfull wiues. And further this generall Counsaile salet, that suche as of presumption will depriue any of the foresaied Priestes or Deacons, from their lawfull wiues, contrary to the rules of the Apostles, should be deposed from their livinges: and that suche Deacons and Priestes, as for holinesse or religion sake, will expell their wiues from them, ought to be excommunicated. And if thei persiste, to be deposed, whiche said Counsaile yet ye wreste, to make it scund that Priestes should be bounde to promise a conversion, and a forsakyng of their wiues, in your seventh Chapter, when ye alledge the seconde Nationall Counsaile, holden at Carthage, wherein ye saie was decreed, that Deacons, Priestes, and Bishops should be continent, with these wordes: vt quod Apostoli docuerunt, & ipsa seruauit antiquitas. &c. **W**here ye admonish the reader to ponder those wordes: quod Apostoli docuerunt. &c. that

Dist. 84. cū in

Dist. 31.  
Quonian.

Consider these wordes, the Canons of the Apostles, whiche may answer, his weighty note in his vii Chap. M. 3. Pondera hec uerba, quod Apostoli docuerunt. &c.

Cap. 7. M. iij.



that is: whiche thyng the Apostles taught, and the Elders haue obserued. In whiche glosyng and notyng, maister Martin, ye make shamefull woꝛke, as to hym that will compare these Counsailes together, will appeare. For firste ye belye the Apostles, to saie on their heades, that thei taught suche couersion from their wiues, as ye maye see euidently here in the firste Counsaile at Constantinople, the contrary. Also this seconde Counsaile at Carthage, did nothyng els but ratifie that decree, whiche was made in the firste Counsaile there. And that was no other, but that deacons, priestes, and bishoppes, beyng single at their admission, should not marrie wiues a newe, after their orders: and not to forsake those, whiche thei had married befoze hande. And where ye would haue these woꝛdes pondered: quod Apostoli docuerunt. &c. I praye you maister Martin, where did the Apostles teache suche doctrine in all their Epistles? If ye alledge the. xlv. Canon ascribed to the Apostles: then is that a pleasaunt Canon for your purpose, to haue so many senses contained therein, some tyme to importe that Priestes maye not marrie after order: and now that Priestes married, maye not vse their wiues married befoze. I perceiue ye maye drawe what sense it pleaseih you of that Canon. But when ye haue all doen, M. Martin, ye must come to the glose, that is commonly made vpon those woꝛdes: Apostoli docuerunt; id est, docuerunt exemplo, by exāple (as the text in the decree saith) opere, & admonitione: non institutione vel constitutione, that is, by deede & doctrine, not by institution & decree, as the glose saith. And this is the glossers minde on the Decretalles whom also I doe aduouche for this your confutation, and detection of your craftie peruertying the said Counsailes. But yet how sounde this glose is, that the Apostles taught by their example, that after Apostleship thei forsoke their wiues, the Roie will impugn it. But thus I set an olde tried and authorized Canonist, against a newe starte by Cuslan, or a self willed Lawyer.

Also ye affirme that Clement, the seconde Pope (as ye contend) after Peter, made a decree, that Priestes and Deacons should not lye with their wiues. And vpon this authorize, ye make a great a doe, and aske, how can this be auoyded with any

face

*Dist. cion  
inpraeterito.*

**A** face of colour. &c. and ye saie, that it was saint Peters doctrine, and that saint Peter commaunded hym to wyte his booke, to James. &c. How truly ye saie it, let the Counsaile befoze spoken be iudge, and let Paphnutius also be iudge, whom for shame ye can not but aduouche in your booke, who resisted that any suche Latwe should be brought in, who was a good while after saint Clement was dead, and rotten: And he called suche companyng of priestes with their wyues, chastite: where ye call the self same mariages, that Paphnutius ment of, licentious liuyng and libertie. And further ye call suche Priestes as continued with their wyues, that thei had married befoze their Priesthode, flat heretikes. Also ye deny plainly, that Philippe the Apostle was married, or that he had any daughters, where Eusebius affirmeth it plainly, that bothe Philippe the Apostle had thzee daughters, and Philippe the Deacon and Euangeliste had four.

Cap. 7. M. 4.

Cap. 9. Q. i.

Ca. 13. GG. i.

Also ye doe aduouche it by Nicephorus storie, that Philippe the Apostle liued ener a virgines life, and was neuer married.

Cap. 13. GG. 4

**W**here the self same Nicephorus euidently wryteth thus. An isti tamen Apostolos quoq; reijcient: Petrus sequidem & Philippus, liberis creandis operam dederunt. Et q idem Philippus Apostolus, tres filias habuit. That is to saie, will these (a Goddes name) reiect the Apostles also: For truly Peter and Philip did geue theim selues to begette chylzen, and that the saied Philip the Apostle had thzee daughters: and where ye saie, that Philip caried about with hym his sister Mariamna, and ye repoze these woozdes vpon the saied Nicephorus: Cum ipse celibem vitam duceret: when he on his parte liued a single life, and was vnmarrried, and neuer married. The truthe of the storie, even by the same Nicephorus saith. Cum ipsa vitam per virginitem sibi exigendam statuisset: when she on her partee, had purposed with her self, to liue out her life in virginite: whiche could not be spoken of Philip, if he had thzee daughters, and gaue himself to get more.

Lib. 2. ca. 44  
How stodeeth  
it with this  
that the A=  
postles for=  
loke their  
wyues, and  
caried other  
wome about  
with them.

**A**lso ye labour to prooue that all the Apostles, except Peter, were without wyues, where saint Ambrose, as ye alledge your self, affirmeth plainly, that all the Apostles had wyues, except Iohn and Paule. And Orygen saith, that some of the Apostles

Cap. 13. Ff. iij.  
Ca. 13. hh. 1.  
1. Cor. 11.



In Epistola ad  
philadelphien-  
ses.

were in wedlocke. And Ignatius testifieth in a booke printed be-  
foze Luther was bozne (whom, and the other Germanes ye de-  
same to haue corrupted the bookes, such is your soule shift)  
writyng thus: Sicut Petrus & Paulus & ceteri Apostoli qui  
nuptijs fuerunt sociati. As Peter and Paule, and other the A-  
postles whiche were conioyned in matrimonie.

Ca. 8. P. 5.

And where ye number 5. Luke the Euangelist among them  
that were neuer married: Platina saith, that he liued in Pope  
Clerus daies, and liued fower score yere and thre, and had a wife  
at Bithinia. And Platina his reporte maye bee true, though saint  
Hierome saith that he liued fower score yere and fower, then ha-  
uing no wife. For though he died without a wife, yet it foloweth  
not, that he neuer had one. And again, saint Hierome was not  
verie indifferent to marlage, as appeareth in applyng Salomons  
text to married folkes: Stultorum infinitus est numerus; and fur-  
thermore in the ouermuche praise of virginittie, he would saith  
more then enough. As in his booke of Ecclesiasticall wryters,  
rehearsyng Lucius Seneca among them, he writeth, that he was  
vix continentissimæ, that is, of a moste continent liuyng. Yet  
Kozles make mention what an excellent woman he had to wife,  
whiche would nedes die with hym, in the like death that he was  
indged vnto by Nero. Let Nauclerus be witnesse.

Ca. 13. hh. 4.

Ca. 12. CC. 5.

2. y.

h. h. 19.

Also ye affirme boldly that Peter caried not his wife about  
with hym, but might haue some other sober Patrone, to attend  
vpon hym, and that he forsoke his wife, and all by a bowe. And  
where in your xi. Chapter ye seme to doubt, whether Peter had  
a wife in his Apostleshippe or no: forgettyng your selfe in your  
xiiij. Chapter, ye conclude, that she was dead, when Peter was  
called to bee an Apostle, though Tertulian tell you there the con-  
trarie. But ye saith, that probable reason induceth this truthe.

Ca. 13. GG. 19.

Lib. 7. Reco-  
gnit.

And further ye saith, that all other the Apostles, had not their  
wives followyng them, but other riche women that ministe-  
red to their necessities. Sir, saint Clement (whose Epistles ye  
labour so earnestly to make autentike) writeth plainly, that she  
was with hym in his peregrination when he preached, and saith  
thus: that Peter would haue no bodie with hym, but that could  
without:

**A** without hurt of his Goodlines follow hym. id est: that he should not forsake his faithfull wife or his Parentes &c. And saith, that his mother was with Peters wife, and sojourned with them, and afterwarde aduoucheth her for a witnessse. In presence, saith he, of the wife of my Lorde Peter. And Peters wife, saith he, testified, that it was true. And bothe Eusebius, Clemens Alexandri-  
*Li. 7. Stromatū*  
 nus, & Nicephorus telleth, that Peter did put her in minde of the Lorde, when she was goyng to her passion: and that he reioyced, that she was called vnto martyrdome, & spake to her by her own name, and by the name of wife. And as for forsaking her, where  
*Mat. 19.*  
**Y**e speake determinatly: yet Origen beyng nler his tyme, then ye be by half a scoze yerres, doubteth of that matter, & wryteth thus. Petrus vxorem forte reliquit. Peter peradventure did leane his wife. And Pope Leo the ninth, Panormitan, and the glosse of  
*Dist. 31. oia cō-*  
*fitemur.*  
 the decrees, bee of opinion with the scripture, that the Apostles caried their wines aboute with them, sayng thus. Quod Apostoli ducebant vxores secum, vt seruiret eis in cibis parandis, & ab eis pasceretur, cum essent pauperes, de mercede predicationis. That is: the Apostles led their wines with them, that they might serue them in dresyng their meate, and to be fed of them, beyng as they were, pooze, of their stipend of their preachyng. **W**her ye  
*Cap. 13. OG. 19*  
 sale fondly that the Apostle speaketh of eatyng and drynkynge, and not of wrytyng.

Also ye sale, that scripture teacheth vs, that praiser & sayng, be the meanes for vs to liue in chastite. As ye proue it by poetrie, and is ye sale, a better remedie to take a wale brennyng, then is marriage. For the companie of a woman, ye sale, encrease the appetite, rather then exyngeisheth it. And for this ye bring in the exāple of laye mens outrage in this matter. And ye sale, befoze marriage a man had but onely the burnyng of the fleshe: where as after marriage, he  
*Cap. 13. Ec. 19.*  
**S**hall haue both the burnyng of the fleshe, & the burnyng of cōscience for cuer. Ca. 12 Ec. 4. A vaine doctrine is leopardous: wher S Pauls wisdom was for this incōueniēce to appoynt marriage if they cā not liue chaste, sayng, let them marie. And Gods wisdom then belike, both in his first institution, & second institution, as Ioannes Genesius wryteth, lacked your wist & counsaill in



Re. 2

his ordinance. Saye not S. Paule woorthely speake to you: O homo tu quis es, qui ex aduerso respondes deo: O thou bletcher-  
 blotren wise man, what art thou, that thus stowardly and ouer-  
 wharthly bawleth against God: Wher sayn Angustine and all  
 other of the holy chaste fathers of the Church, appointeth mari-  
 age to be the remedie. Yea, thei saie to the votaries, that mariage  
 is better for them, then to burne. And counselaith them, and all o-  
 thers to resoꝛte to the haven of ~~the~~ blocke, who doeth teache,  
 lesse the infirmitie of manne should fall into daunger of inconti-  
 nencie, let it be holden by and staied with the honestie of matri-  
 mony. That mariage represseth the concupiscence of the fleshe,  
 heare what Damascene saileth. Damascenus Libr. 4 ca. 25. de or-  
 thodoxa fide &c. Damascene after his praise of virginittie, in co-  
 parison of Patrimony, saileth, Hec enim dicimus, non nuptijs de-  
 rogantes. Absit enim. Nam scimus dominum, presentia sua, nup-  
 tijs benedixisse, & eum qui dicit, honorabiles nuptie. Sed bonis  
 nuptiis meliorem virginitatem agnoscimus. In virtutibus enim  
 & intensiones & remissiones sunt. That is. While we saie these  
 thynges, wee doe not derogate mariages, for God forbide. For  
 we knowe that the Lorde by his presence hath blessed mariage,  
 and we knowe hym that saie, honorable is mariage, but we co-  
 fesse virginittie to be better then the goodnes of mariage. For  
 amongst vertues, there be degrees, more or lesse. & o this diuine  
 calleth mariages good, and numbꝛeth it amongst vertues. And  
 further saith cleane contrary to your corrupt assertiō, wherein ye  
 saie that mariages rather doe excite concupiscence, then quēche it,  
 for thus he saileth by and by after. Bona quidem liberorum pro-  
 creatio, quam nuptiæ constituunt, Et bonæ nuptiæ ob fornicati-  
 ones quas prescindunt, rabiem concupiscentiæ, per legitimam  
 commixtionem, non sinentes ad iniquos furere actus. The pro-  
 creation of childeꝛn assuredly is good, whiche mariage doeth oꝛ-  
 daine, and mariage is good for fornication, whiche it doeth cut of,  
 not sufferiꝛg the furte of concupiscence (by reason of the lawfu-  
 nes of mariage company) to rage to wicked ades. And S. Gre-  
 gorie saileth: Peritus medicinæ celestis Apostolus, non tam sa-  
 nos instituit, quàm infirmis medicamenta monstravit, dicens:

de

In pastoralibus

**A** de quibus scripsistis, &c. Bonum est &c. Propter fornicationem autem vnusquisq; suam habeat vxorem. &c. Qui enim fornicationis metum præmisit, profecto non stantibus preceptum contulit. Sed ne fortasse in terram ruerent, lectum cadentibus ostendit. The Apostle beyng skilful in heauenly medicine, did not so muche instruct suche as he whole, as he shewed medicines to the sicke, sayng: of suche thynges as ye wrote vnto me. &c. It were good for a manne not to touche a woman; yet for fornication, let euery manne haue his wife. &c. In that he putteth before the peccill of fornication, vndoubtedly to suche as dooe not stande, he made it a pzecept. But lesse thei perchaunce should fall vpon the grounde, he graunted a bedde for their falling.

**A**lso ye magnifie muche, Innocent the firste, for his stande-  
 yng of Mariage: and ye call hym that holy wryter, as ye reporte  
 Hildebrande, Gregorie the senenth, verte honorably, and call  
 hym in one place, saint Gregorie. And ye saie the Emperour  
 Henry the fourth, was mosse charitably and courtesously rebuked  
 of hym. And ye saie, that Hildebrade reformed the pziesses, which  
 were in the tyme of that Scisme newly stollen into Mariage.  
**W**here Naucerus expzessyng the storie, reporteth, that when the  
 Archebushoppe of Mogunce, sentiens non parua constare opera,  
 vt tanto tempore inolitam consuetudinem reuelleret. &c. Un-  
 der standyng that it woulde coste hym no small labour, to vnde-  
 and dissolue that custome (of Maryng) by so long tyme rooted,  
 and to refoyme the whole worlde in her olde and weake age, a-  
 greably to the rules of the primatiue Church: determined to  
 deale moze moderatly with them. And Cardinall Benno, which  
 was a Cardinall in his daies, declareth how cruelly the Empe-  
 rour was handeled by hym, that when this foresaid saint Gre-  
 gories counsaile tooke no place, where he hired a desperate man  
 to waite the said Emperour in his oratorie (where he vsed to say  
 his pziars) to haue slaine hym, by lettynge a stone fall doune fro  
 the roose vpon hym: at the lasse after the said Emperour had laine  
 longe flatte at the feete of one of the Popes legates, askyng and  
 crauyng the Churches mercie, which was utterly denied hym:  
 was finally deposed from his Emperiall dignitee, as the storie

Cap. 12. II. 17.

Cap. 12. Ee. 4.

Cyp. 13. KK.



is lamentably written by the sated Benno.

But as for this sated Innocent the firste, how holy soener he was, in suche holy decrees, so sone following his noble predeces-  
 four Siricius, in whose wordes and phrase, he treadeth in, as ho-  
 lily and as nigh, as ye treade in Pighius steppes: yet I thinke, ye  
 obey not all his decrees. For he decreed, that Saterdase should be  
 fasted: because, saith he, Christe laye in his grave on the Sater-  
 dase, and the Apostles fasted the Saterdase. Which decree of his,  
 for fastyng, is as well kepte, as his decree for chastitee among the  
 moste part of his shawe subiectes, or as Telephorus statute is by  
 sooth the gloses tried alywaie in the decrees. But how holy soener  
 he was in his bove of chastitee, belike he bowed not wilfull po-  
 uertie. For his infinite vesselles of plate, whiche he gaus to the  
 church of Rome, his wonderfull buildinges of churches, houses  
 & common Bathes there, declareth that he died no great beggar.  
 Neither in deede was he bound to that bove now, for it was after  
 the gift of Constantine, after whose daies, the bishops of Rome  
 neuer were made them selues Martyres or sainces: but then be-  
 came to Canonise sainces, that were catholike like Constantine,  
 and made Martyres of other menne, suche as were bakers a-  
 gainst the libertees of the Church. In deede, this holy Innocent  
 was from Peter, as Marianus Scotus writeth, the xxxix. Pope,  
 where Melciades was the laste Pope martyre, whiche was in or-  
 der from Peter, the xxxij. whiche did shedde their bloude, saith  
 Fasciculus temporum, for the holy Testament of Christ. And as  
 this Innocente was farre from Peter in succession of tyme, so  
 was he further from hym in succession of life and conuersation.  
 For Clement sheweth, that he was so farre vnable to aduance  
 the Church of Rome, as this Innocente did, that he reporteth  
 these to be Peters wordes: Panis (inquit) mihi solus cum oliui  
 & raro etiam cum oleribus in usu est. Indumentum hoc est mihi  
 quod vides: tunica cum pallio, & hec habens, nihil aliud requiro,  
 hoc mihi sufficit. Onely bread is my vsuall foode, with Olives,  
 and seldome with wyrtes and herbes. As for my gramentes, be  
 suche as ye see, a coote with a cloke: and hauing these, I require  
 no more, saith Peter, for this sufficeth me. And Christianus  
 Druth-

Dist. 4. Bat-  
 mml.

**A** Druthmarus, an olde anchor, about the yere of our Lorde. 800. wrytyng vpon Matthewe the tenth Chapiter, saith, that Peter helde his Bishoppicke in Rome. xrb. yeres, and yet had not for all that in his possession, so muche as five foote of grounde of his owne. It was greates pitee, that good Constantine was not in these daies of the Churches infantie. But yet perhappes Peter would haue taken no suche thynges at his handes; as Siluester was infected with, for his bolwe sake. As this Christian maketh it an article of doctrine, that Peter by a bolwe lefte all thynges, house, lande, shippe, nettes, wife, and all. So that by that example of his, his successors haue sworne a bolwe, to graue all thynges to them selues (wiues onely except) and yet in stode of them, some other thynges. It might be wondered at, what should make Peter so pooze and beggarie, if this Christian had not a readie answer to shewe this cause, as he doeth declare in his booke the like. Surely the charge of his wife, & his nise daughter Petronil, made pooze Peter to goe in a thredbare coote, or els for scrapping and purchasyng lande for his wife, & to set out his deare daughter, the better for her marriage, he spoiled the Church patrimoine, and left but bare walles, neither Cope nor Vestimente, nor silver Chalice neither, and yet kept but bare hospitalitee, to the greates dishonour of the Church. And these were like to bee the causes, that he could not leaue so muche by Testamente to his owne Church, as this Innocent in the manege of the Church was able to doe. But without doubte, Peter was in an vnluckie tyme, and so was his See as vnhappie, for. xxiij. of his next successors losse their heades: some as charged with treason, and some with heresie, one after an other: whiche euill lucke, if it should retorne againe to the Bishoppes in Rome at their See: It would bee suretie for them, that thei would not iudge the ambition for the place, so honourable as thei doe. Although yet S. Gregorie the firste writeth, that it was then honourable to desire to bee a Bishoppe, when he was like to bee the firste, to goe to martyrdome for his flocke. But now the Church is better confirmed, and counteth it honourable for Bishoppes, to byenna thei owne brethren Bishoppes, if thei will take vpon them to stande.

Page. 132.

De cura pastor.  
parte. 1. a. ca. 8.



Cap. 13. 11. 12

Ca. 4.

Hande for the holy Testament of Chyſte. But let vs here what  
 names this holy Innocent geweth to innocent matrimonte: **¶** So  
 holy names, I warrant you. For he calleth it in the same Cha-  
 piter of that decre, that maſter Martin calleth him an holy wi-  
 ter for, carnall concupiſcence, filthineſſe, infidelitie, and a liſe of  
 the fleſhe, that can not pleaſe God. **¶** Whose beigne in holines, this  
 holy Martin foloweth righte by and donne, in his booke. For he  
 calleth the ſeconde mariage of Laye menne, moze lawfull then  
 honeſt, and byngeth in many anhoziſtes of prophane auctors,  
 that calleth their twiſe mariyng, but lawfull incontinnence, and  
 nameth them adulterars by Lawe, and concludeth, that Paule  
 thereby was moued, to forbidde Prieſtes to marrie twiſe. **¶** But  
 here it is meete to note, what monition ſainct Auguſtine gane a-  
 gainſt ſuche bletcher blowne wiſe men: *wyſtyng de bono uidui-  
 tatis: Sicut bonum ſanctæ virginittis, quod elegit filia tua, non  
 damnat vnas nuptias tuas: ſic nec viduitas tua, cuiuſquam ſecun-  
 das; hinc enim maxime Cataphrigum ac Nouatianorum hære-  
 ſes tumuerunt; quas buccinis ſonantibus, non ſapientibus, etiam  
 Tertullianus inflauit, dū ſecundas nuptias tanquam illicitas den-  
 te maledico confudit, quas omnino licitas Apoſtolus ſobria mē-  
 te concedit. Ab hac ſanitate doctrinæ, nullius indocti, nullius  
 docti diſputatione mouearis, nec ita extollas bonū tuum, vt quod  
 malum non eſt, tanquam malum, crimineris alienum.*

Like as the goodnes of holy virginittie, which thy doughter hath  
 choſen, doeth not condemne once mariyng: ſo neither doeth thy  
 wiſdothode, condemne ſeconde mariages. For from hence ſwel-  
 led the heresies of the Cataphriges, and Nouatians: whiche here-  
 ſies Tertullian blowed by with trumpettes, that ſounded great-  
 ly, although they were not very wiſe, when as through his rat-  
 lyng, he conſoſed the ſeconde mariages, as vnlawfull, whiche  
 notwithstanding, the Apoſtle very deſcritly graunteth as law-  
 full. From this ſoundneſſe of doctrine, ſee thou be not moued, by  
 any mannes diſputyng or reaſonyng, whether he be learned, or  
 vnlearned: neither ſo extoll thyne owne good thyng, that thou  
 ſhouldeſt accuſe as euill, and laye it to an other mannes charge,  
 that whiche in deede is not euill.

Marie

Cap. 6.

**A** Marie in deede, whiche I had sozgotten, his sozefated holy  
wytter Innocent, in the same Epistle of Decrees, telleth vs, that  
yet it is wrytten in scripture: Vnius vxoris virum, & iterū, sacer-  
dotes mei semel nubant. Et alibi, sacerdotes mei non nubant am-  
plius. That is: an husbände of one wife. And again: Let my prie-  
stes marrie once. And in an other place: Lette not my Priestes  
marrie often. Now, whether he wrote thus, that God ment it of  
his Priestes, or Paule ment it of his priestes, or Innocent ment  
it of his Priestes: I wotte not, but our Romishe Bishoppes  
and Priestes of these daies, meaneth it of no priestes now. Ther-

**B**fore thei agree like Harpe and Harrowe: yet thei agree all with  
sainct Hierome, whose authozitie is of it self to bee had in cre-  
dite of euery good Chzistian man, saith maister Martin: whiche  
Hierome geueth so many slanderous names, to Laye mennes  
mariages: that Tatian neuer spake halfe so many. Whom this  
maister Martin foloweth so well, that he saith, that marriage is  
the basest state of life in Chzistes churche, yet he saith it is very  
honozable. Loe, ye see how he honozeth it, euen as the Iewes ho-  
nozed Chzist, when thei sette a croune of thorne on his head, and  
put a purple robe on hym, and saluted hym with the name of a

Cap. xi. y. ii.

Cap. 17. HH. 4

**C**kyng. Euen so doeth this man kisse Mariage, with, Aue rabbi:  
Haile maister. Yet he saith, that married folkes can not come  
to the feast, and the feast is no other but eternall life. And saith,  
that vpon this place, sainct Paule grounded his sayng: scz, he  
whiche hath a wife, is deuoted. And saith, that marriage is halfe  
dissuaded by sainct Paule, and mozeouer calleth Marriage, but  
distraktion, bondage, a beration of the fleshe, pensifolnesse, and  
knitteth by the matter, and saith: who can deny, but that Paule  
compteth hym that hath a wife, to bee tied, bounde, troubled,  
distracted, and in seruitude: Now when this doctoꝝ wryngeth in

Cap. 17. II. j

Cap. xi. BB. 4.

**D**sainct Paule in suche contorted insinuations: yet the Laye men  
musse thinke, that he hath made a wittie booke, that thei laugh  
pretely at, & hath good spozte therewith, where I thinke if Paule  
were alīue, he would saie that he were distracted of his witte, so  
to abuse his places and saynges. Yea, if Epiphanius were alīue,  
he would saie no lesse by hym, then he did by a certayne heretike,

Lib. 2.

Herefi. 64.

Aa. j.

called



called Hierax: who to like purpose, and after the same maner dis-  
 torted these termes of saint Paule: *Innupta curat ea quæ sunt  
 domini: diuisa est vxor & virgo: propter fornicationem vnus-  
 quisq; vxorem suam habeat. &c.* The vnmarried virgin careth  
 for the Lordes matters: but a wife and a virgin are two: yet for  
 the aduoidyng of fornication, lette euery manne haue his wife.  
 Upon whiche places, he concluded (saith Epiphanius) that Paule  
 praised not mariage, but bare with it, to auoide further mischief.  
 Whiche saied heretike, with his adherentes, did so reiecte Patri-  
 monie, as also saint Augustine testifieth the same of them, that  
 they would not haue any such of their companie, that had wi-  
 ues. Thus (saith Epiphanius) they pzetende the pure virginitee of  
 the churche, but yet had no pure consciẽce, but a conscience mar-  
 ked with an hotte yron, forbidding mariage. Neuerthelesse, they  
 were well and iustly scorned, saith Epiphanius, for their dissi-  
 mulation, seying they had, notwithstanding, women amongest  
 them, whom they coloured, vnder pzeiẽce of doyng them seruice.  
 Now compare D. Martin and his complices, with D. Hierax  
 and his disciples, and then consider how farre they disagree.

Marie as for Priestes mariages, doctor Martin calleth them  
 incestuous, and detestable enormities, sacrilege, synne and ad-  
 ulterie, worse then adulterie, preuarication, whozedom and  
 brauely bitcherie, abhominable, vntollcrable, and last of all, that  
 ye may see the whole botome of his bouget turned vp, that he  
 hath spent all his Rhetorike bagge, he resembleth it to the crime  
 of a cutte purse. And I warrant you, he that will not allowe this  
 geare, thus excellently written: if he may come by hym, it shall  
 go harde, but that he will procure to haue his eares nailed to the  
 Pillorie. And here maister Martin, following you thus farre in  
 one of your vnlearned lyes, I leaue you.

For if I should follow you to note your slaunderous lies, as  
 I haue in part noted some of your lyes in learning: I feare I  
 should make bothe my self tvery to write them, & the reader an-  
 grie with you to reade them. Although you peraduenture would  
 not bee muche ashamed to see them bittered. For it may be well  
 verified of you, that ye cõtort to another. He that is once ouer his  
 lyes,

**A** shooes, fozeeth not afterwarde how deepe he swade in the myer. He that once hath cast of the face of shame & honestie, taketh no great thought after that, who loketh in his taile. As for exāples of your Aūdacious depzauniges, ye belie the Germanes & others, whom ye call the newe pzachers, to saie that thei call pzaler liplabour: fastyng, hypocrisie: chastitie & abstinencie, the deuils doctrine: cōtemptyng the sacrament of thalter: callyng men from chastitee, to a life contrary to thesame. Thei call your pattering pzaiour, which is at this date bled of your ministers without affection of hart, or sense of vnderstandyng, a very howling into thaire, with

**B** S. Paule: a baine bablyng, with our sauior Chzist. Thei cal your sāctification of your Sabbath daies, as ye kepe the in your high feastes, suche as at Lyncolne was kept on Pentecost last, but abominable to God, mockage, and very Bacchus feastes, & Sacrifices of Venus in filthie tales and stozies, condemned by your owne cofiselles. Thei cal your maner of fastynges, but mere hypocrisie, yea, woꝛse then hypocrisie, in such circumstaunces as ye haue many a date bled them, & dare pronoũce with Chrysostome tynelyng against the Iewes fastyng: that your fastynges be woꝛse then very dzonkenesse. Thei call your filthie fained chastitie, a bandie Sodomiticall carelesse liuing. As the pzactise declareth to manifest to stande in, to proue. Thei call al suche as haue not the gifte & by their verely experience: seeth the impossibilitie not frō chastitee, but from filthines of brutishe buggery and boyly bestlynesse, to marriage chastitee. We neuer red, or hard, of any suche wꝛiters, suche as ye would slaunder to the woꝛlde, & saie of the knownen, and comonly approued wꝛiters out of Germanie: But that dothe excite the readers, in their bookes, to Godly and oft pzayour: to pure abstinence from all excesses: and to a chzistian mortification of all their vices and affections, to continencie and soole liuyng, if God will so haue them to serue hym in that state. And if God by the experience of them selues, vnfaignedly calleth them to wedlocke, as to a remedie of their infirmitie, or a domesticall comfort in their hospitalitee: thei counsel (with all the doctors of the Church) to take the surest waie to save their soules. Although the saied old authoꝛs, were the most part of them, very

*Concil. Moguntinum cap. 48.  
Anticioeor.  
concil. cap. 9.  
Contra Iudeos.*



untreatable to remitte that discipline, but when very necessities **A**  
 moued conscience, to remitte the rigour of their sated Canons.  
 In dede, the old fathers and their Clergie, had a greate oportunitie  
 by the maner of their liuyng, to bee further from daunger of  
 temptatiōs, to haue the more professors, and keepers of their cha-  
 stitee, then the state of this world, will suffer. **B**ea, suche a Clergie  
 as ye will frame here in the realme, and for all their diligent dis-  
 cipline, and calling on: yet how oft do thei complaine of the nom-  
 bers of them whiche liued to the flaunder of the rest? In dede it  
 can not be denied, that thei had great zeale to liue in virginitee  
 and soole life, when the fathers in Nicene Counsaill, and some **B**  
 other counsels after that, decreed, that all suche as should geld  
 naturally themselves, should not be receiued into the Clergie.  
 Belike Paphnutius was moued in conscience, vpon the know-  
 ledge he had of them that came single to the state of order, whom  
 the old traditions of the Church charged so to liue: not to agree  
 to suche lawe, where thei would haue constituted, that married  
 priestes should abstaine from their wiues, and so to leopord a  
 greater number in this fier of temptatton: he was content to saue  
 yet some parte of the house from daunger of the fier, though he  
 could not saue the whoole. Affirmyng, that it was inough that **C**  
 thei, whiche receiued orders befoze thei married, accoꝝdyng to the  
 old traditions of the Church, should from thencefoꝝth abstaine  
 from mariage. I doe not saie that his mynde was, to moue the  
 whole Clergie to mariage: but counsailling then all, and singu-  
 larly to soole life, as more free to serue God in that vocation.  
 But yet not of suche straitte mynde, to prescribe Lawes of neces-  
 sitie, to force them to carrie even still, will thei will thei: But left  
 them to the rule of their owne conscience. For what other thing  
 was ment, master Martine, in the first decree either of Lucius, if  
 it be his, or Siricius, or vrbane the second, but to leane that liberty **D**  
 yet to suche as was of the Clergie, if thei would not or could not  
 containe, to suffer them to liue in their Patrimony afterwarde  
 taken, if thei would not relinquish thei Ecclesiastical degrees.  
 And what ment the thirde Canon of the thirde Councell at Car-  
 thage: the .v. Canon of the Councell at Tollet, or the first Coun-  
 saile

**A** saile holden there, when saint Augustine was presente: Of the  
thre and thirtie Canon of the Councell called Elibertinu about  
Pope Siluesters daies: Of the Councell holden in Grece, befoze  
Siluesters daies, called concilium Ancyranum, with many other  
moze, where thei decreed, that such as beyng subdeacons, deacons,  
or Priestes, that would chose to marry, should not enioye their  
Ecclesiasticall liuynges: But I doe not as yet reade, that in all  
of those Counsailes, thei were compelled from Matrimonie,  
whether thei would or no, or that thei were seperated from their  
wiues after thei were so depriued, or their Matrimony called  
**B** adulteries. As of that Councell wherat saint Augustine was  
present, I thinke, I dare boldly saie, thei were not, seing his iud-  
gement is in his woordes, to the contrarie. As for the first Coun-  
cell, holden at Constantinople, permitted bothe wiues and liuyng-  
ges too. And in other Councelles, their wiues and liuynges, so  
thei would but in tyme of their ministracion abstaine from their  
wiues. But to contend with hym in suche causes of Councils,  
Canons, and Stories, whiche he contorteth by all shift of wit, to  
make them to plie to his gospelly purpose, were a long businesse.  
**C** But maruaile not, gentle reader, though he take so much upon  
hym, in suche infinite and intricate Church Lawes, wherein he  
thinketh to leade thee in a mase, as not readie for euery man to  
see and expend: for thou maist see his impudent boldnesse other-  
where. For if ye note hym well, ye maie finde hym hackyng at  
the Lawes of the Realme, clippynge the Queenes coyne, the best  
that her grace hath (nexte to the worde of God) for defence of her  
Princely estate: the Actes of Parliamencie I meane: because he  
would be ready in seruice to her highnesse, to the beste of his wit  
and power. Note, howe he tranerseth and wreasteth with his  
gloses, an Acte of the very firste Parliament, that her grace hath  
**D** here caused to bee had, since her raigne and coronation, not so  
long since, that it can so sone bee out of remembraunce: nor the  
Actes so harde to come by, but that all the worlde maie expende  
them. I meane, how he forceth and dzaweth the Acte of repeale,  
in the cause of Priestes mariages, not onely to importe to take  
a waie the libertie that was therein graunted, for suche Priestes



as blessed not the benefite thereof, as at that tyme (of whiche nūber, though there wer a great sort moze hasting a good pase therunto, and were half agreed (as thei saie) by wordes of the present tyme, and present sute to: yet be now many of them as hot, against the state in open pzetense, as can be) but also to inferre a plaine dissolution, and reuocation of suche Mariages, as were authorized by the saied Actes befoze. Wherin the very originall of the Acte, is plainly expessed in open wordes, that the saied Kyng Edwardes actes be repealed, but for hereafter, as other moze in the saied acte.

Is not he, thinke you, a trustie gloser, to be so bolde in gloses, not onely in his owne Lawes, but thus to glose the Lawes of the Realme, so lately made, cleane other wise, then as wise men as he in the Realme doe construe them: and by the practise of diuerse other thynges, of like nature and condition, in the like case appeareth? Seyng this wynter aduanceth hym self so highly, to expende, and to expound the lawes of the realme, in suche pzetendicall maner, as he doth: I would faine knowe, how he can glose that Acte of Parliamente, made in the. xxxij. yere of that noble Kyng Henry the eighte, whiche is not as yet repealed, but confirmed a newe for some parte thereof, concernyng the prohibitions of the Leviticall Lawe, and standeth in sure force at this very date: wherein is plainly expessed, that no reservation or prohibition (Goddes Lawe except) shall trouble or empeche any marriage, without the saied Leviticall degrees. And that all suche bee lawfull persones to contracte, whiche bee not prohibited by Gods lawe to marrie. I thinke this man can not saye, that priestes mariages bee wthin suche degrees: Ergo, thei ought not to be troubled or imperched, as this Lawe commaundeth.

And where this doctoꝝ writeth, in the ende of his. ix. Chapter (full learnedly bec ye suer, specially for a greate maister of the Chaucerite) that the two actes in Kyng Edwardes daies, authorized syng priestes mariages, doeth not take a waie the penalties of the Canon lawe, whiche assertion, for the like, how far it may be extended, let wise menne iudge. But if thei did (he saith) yet could not the priestes take any aduantage by them, longer then thei did continus. And he addeth his reason: because (saith he) (the

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**A**nuncient lawes of the church, as sone as the saied two statutes were taken awayne, came straight in force againe. Further, saith he, for that thei were neuer extinguished, but only for a time shadowed and brought a slepe: And this (he saith) is the opinion of the chief Doctors of the Civill lawe. Now Master Civillian, if ye had alledged this opinion, as of suche as he learned, and beareth good hartes to their owne naturall lawe of the realme: your saying had been better proved in my conceite. And I doubt muche, whether it bee true that ye saie, that the beste Civilians agreeth with you. I thinke, if it were searched, there might be found as

**B** good Civilians comparable with those, whom ye note to bee the chief Doctors of the Civill, that bee not in your iudgemente, in this your gaye booke. And whether ye have any manne, learned in the tempozall lawe, that will logne in this opinion with your chief doctors in the Civill Lawe: I would yet wishe evn those, though ye have craftly trained them into suche opinion by the odiousnes of this cause of the poore priestes: yet to advise the well, for suche causes might arise to them selves, in compasse of seven yeares, in the like cases, that peradventure, thei would wishe not to have it, so universally concluded, as ye conclude it.

**C** But sir, yet let me aske you a question, by the occasion offered of that Lawe, of King Henrie, Anno. rrrij. where it is determined in lawe, wherof I thinke, ye cannot shewe the like in this realme, since Brute came first into England: and ye knowe, that it is a great wonder to your wit, for thinges to come in law, that selve menne hath seen the like example befoze tymes: I meane I saie, for the nature of precontractes, whiche by that statute, bee utterly boide, if a second contract followeth, and bee consummated with bodily knowledge. We knowe that this acte for precontractes is repealed againe Anno secundo, Edwardi sexti, and re-

**D** stored to that force, as once it was, and so long before continued many hundred yerres. What do ye entend with such mariages, as at this daie be a great meiny in Englande, which began and were aduailable by force of that act, seying this act is now repealed: Whether maie ye dissolve suche mariages, and pronounce them nought, seying ye saie the force of the olde Canons, yea, the

force



force of a statute lawe too, is in strength againe, and debarryng **A**  
 euery man to vse that kinde of second contractyng for hereafter:  
 When ye haue well answered this one question, I thinke suche  
 as bee learned in the lawe, could deuise moze of suche kinde, to set  
 your gale witte on worke. And if ye list, ye maie read, that suche  
 equitie was prouided for, in the first yere of King Edward the  
 firste, in the. xj. Chapter, concerning the peaceable enioynng of  
 mennes interestes, geuen by acte befoze, though afterward fol-  
 loweth a repeale, by the Kinges letters patentes of the saied  
 actes, & the parties might pleade the saied actes repealed for there  
 grauntes, so enioyed by lawe.

I praye you consider, whether these rules of the lawes folowynge,  
 might not haue place in this cause, where it is saied: *Factum le-  
 gitimum, retractari non debet, licet casus postea eueniat, quo non  
 potuit inchoari.* A facte that was once lawfull, ought not to bee  
 called into question againe, although afterwardes there happen  
 somethyng, that myght hinder the beginnyng of it. *Et multa  
 prohibentur fieri, que facta tamen tenent.* Many thynges are  
 prohibited to be doen, whiche when thei once bee done, must yet  
 stand. *Indultum a iure beneficium, non est alicui auferendum.*  
 A benefite graunted by law, must be taken from no man. If any **C**  
 cause might be reduced to the equitie of these lawes, I thinke, the  
 cause of Patrimoine, being Gods ordinaunce, ought to bee in-  
 dissoluble, and not to be retracted.

Moreover, if these mariages aforesaid, ought not to bee dis-  
 solved, but muste enioye the benefite of that statute, when it so  
 stode, though it be repealed for hereafterward: why should that  
 act of repeale, made in the first yere of our soueraigne Ladie the  
 Quenes maiestie, Queene Marie, takyng a waye only but the  
 libertie for Priestes to marrie for hereafter, impeache or hinder  
 those lawfull mariages of priestes befoze (authorised by as good **D**  
 lawe and as often tymes befoze these daies seen) moze then King  
 Edwardes repeale, can, or ought, molest these mariages, for their  
 maner of contractyng: Furthermore, if vpon repeale of actes, as  
 ye do saie, your slepyng Canons should therby be straight waie in force, watching  
 and wakyng to shewe their face, to byte and barke, as the ordinaries in  
 some

**A** some places, would haue them: I doubt whether al the Quenes highnes subiectes, should haue so quiet reste in their beddes, as thet would wishe, and as their foresathers, befoze tyme prouided for them selues, by keepng this sleppng tye dogge in his kenell, not to come to farre a hroode for bityng.

And because this Ciuilian deliteth to skoure his wit in lawes: I desire his resolution in one doubt, rising by occasion of his foresaid determination, whiche is that all Ecclesiasticall persons, lieth open to the old Canons of the Church, by reason of this acte of repeale.

**K**yng Edward in his first yere made a statute repealyng all maner actes befoze his tyme made, for punishment of Heresies, as well the acte of King Richearde the seconde, made in his first yere: the act of Henrie the. v. made in his second yere: the actes of Kyng Henrie the eight, made in his xxv. yere: the act of. vj. articles, made in the. xxxj. yere, & one other act made in the. xxxv. yere concernyng qualification of the saied acte of six articles, and all other suche whatsoener: I aske of this Ciuilian, whether because no great strong lawe is peraduenture in force at this date in the realme, for punishment of Heresies, the whole realme, Nobilitie, Clergie, and Commons, lieth saier flatte wide open, to all the Canons of the Church or no, by reason of this foresaid act of Kyng Edwardes repeale: Whether his sleppng Canons, shadowed for a tyme, muste nowe awake, and come to light, to shewe their faces, and to playe ther partes: If this Lawier saie, yea, as he doeth plainly in the case of Priestes marriage: I thinke all the realme that knoweth the tract of those Canons, and haue felt the bzeathe of them, will, I weene, as boldly saie naye, and swere it to, in their owne cases. And I thinke it should stand the all in hande, to holde that opinion, as strongly as thet holde any Cople, or free hold thet possesse. Thei might els peraduenture, standyng suche ordinarie Judges, and Commissaries, as some where thei shew themselves, be dzyuen out of the best holds thet haue. Whiche matter, because it is weightier then I am able to discusse, I leaue it to be expended & noted among the Studentes of the tempozall Lawes, for their owne gaine, and their frendes to: so it might hap vt ne pridic fortasse faciāt, quod pigeat postri-



6. decreete.

die. That thei doe not that one daie, whiche thei repent the nexte  
 daie. And if these studentes list to see but a little taste of the church  
 lawes in cases of Heresie, how indifferent and easie thei bee: let  
 them loke no further, but on the lawes of that holy father Boni-  
 facius the eight, of whom Platina writeth, that he entred into his  
 papacie and Bishopprieke, like a Fox, lined therein like a Lyon,  
 and died out thereof like a dogge. Upon whose death the saied  
 Platina writeth. After this sort (saierh he) dieth this Boniface,  
 whose endeavour was rather to cast a terrour vpon Emperours,  
 Kynge, Princes, Nations, and People, then true Religion. As  
 for golde, he gathered of euery hande beyonde all measure. And  
 heere, therfore (saierh he) lette all Secular and Spiritual rulers  
 learne by his example, to vse their auctoritie ouer the Clergie  
 and the people, not proudly, & contumeliously, as he did, but ver-  
 tuously and courteously, as Christ our gouernour did, and as his  
 disciples and true folowers vied. And let them rather desier to be  
 loued of the people, then feared, whence springeth lastly, the de-  
 struction that is wont to fall on tyrantes. Thus farre Platina.

But to retorne againe to this mans assertion, wherein he de-  
 signeth, that the church Canons be ready, watchyng straightway  
 to fall into mens neckes, vpon repeale of suche statutes as kept  
 them backe, whiche he doeth so boldly, that belike, the wise and  
 well learned Commisaries, in diuerse places, without further  
 aduiseement, taketh vpon them wonderouse stoutly, to separte  
 not onely Regulars, but Seculars too, against thei willes and  
 consentes. Upon which thei doynges, I would aske the in a que-  
 stion: how thei can glose the wordes of King Henries statute in  
 his xxvij. yere, where it is plainly decreed in lawe, that all manner  
 Licences, Dispensations, and Faculties, obtained of the Arche-  
 bishop of Canturburie, in matters not repugnaunt or contrary  
 to the holy scriptures, and lawes of God, shall stand in full au-  
 thoritie and strength, without any renocation, or repeale hereaf-  
 ter to bee had of anye suche licence. And I knowe diuerse married  
 Priestes, whiche haue suche dispensations, some corroborated by  
 the kynge's boade Seale, some by the saied Archebishops  
 Seale. I would faine learne, how thei vnderstand these weightie  
 lawes

**A** lawes of h realme. Welike, as thet haue pceded in depziatiōs of many men, neuer called or cited, neuer conuict nor confessed: & some called on thone daie, and stat depziued on the next daie, not examinyng whether he were secular, or regular, married befoze orders, or after, without all maner inquisitiō: So, belike, thet be- fire to proceade in separations, against bothe Gods lawe, & their owne. And as for the lawes of the Realme, thet make but washe waie of them, so little comptyng of them, that if a lorde should see his tenauntes in his Court baron so little regard the bye lawes of his courtes, he would thinke them not vnwozthie to lose their

**C**opies. And therefore me thinke, this Ciuillian doeth little good service, to the maiestie of the lawes of h realme, nor yet any plea- sure to the learned in the lawes, whose professiō is, to see h lawes kept in strenght indifferently, and as thet proferre it in their Ser- geauntes rynges: Or els their occupatiō, will be sone out of esti- mation. Yea, if ye consider the dyfte of his boke, ye shall perceiue that he laboureth by all meanes, to aduancee all foraine lawes whatsoener, farre aboue the imperial lawes of our countrie. For he saileth, that it is but a pooze wiste for an Englishe manne, to stande to the statute lawe of the Realme, if the Church Lawes bee against hym. And in his conference, byndeth strongly vpon

**C**iuill constitutions of the Emperoz. Yea, mozeouer, byngeth in a greate armie of Princi pall constitutions, made of Clarkes of Conuocation. onely in other foraine realmes, to counternalle, yea, to deface and skorne out our statutes and tempozall ordi- nances, as he maketh but a lippe at them in effect. For he saith, that all statutes, made against the lawes of the Church, be to be demed ipso iure, & ipso facto, vnlesfull, bolde, and of none effecte. And the Spiritoall lawe must medle with Spiritoall matters; where the kynges auctoritee maie goe plase hym, his Judges and Sergeauntes maie haue in hand their leauynges, and suche as thet will truste them with. Wh if kyng Henry were a liue a- gaine, thinke you this man would so wryte, to teache his subiec- tes: And hath kyng Henry, of all suche as he hath promoted with liuynges, and lordships, no frendes? Or rather the truthe it selfe yea, the honour of the Realme, no patrones to monishe this Ci-

Loke in his  
ix. Chapter.  
Litera. R.  
vnto the ende  
of that Cha-  
piter and ex-  
pend is.



Articles of  
Commission  
in print pu-  
blished.

willian, what he goeth about: Shall this geare bee applauded to, and magnified: Let gloses be gloses, and will, will: but let lawe be lawe, againste all captious Ciuitians. And as for the Commissioners them selues, who aduentureth, belike, vpon his wyltynges so boldely, maie one daye bee called befoze God, to shewe how well thei haue pzoceaded, euē in their owne lawes. **P**ea the **Q**ueenes maiestie, maie fortune call them to accompte: **W**hose grace willed them, in these very matters to pzoceade, agreeably to learnyng and discretion. And in the very front of her graces articles, chargeth the Ecclesiasticall Ordinaries, to put in execution the Canons and Ecclesiasticall Lawes, no other, but suche as were vsed in the tyme of kyng Henry the eighte: And commaundeth also mozeouer, that those should no further be put in execution, but as thei maie stande with the Lawes and Statutes of the Realme. **I** could here saie somewhat, but that **I** will not for length cumber your eares, with conuenient contemplatōs. **W**ell, **I** leaue them to this Ciuitian to muse on, for **I** knowe he hath suche a wit, that no lawe or statute can be laied befoze hym, but he can set his comment vpon it, if ye will accepte his gloses. **I**f a manne obiecte, that the states of the Realme, hath made Lawe, and taken order in this cause, or any other suche like, and therefore muste stande againste all the Lawes and Canons of the Church: then straightwaie he will beate you backe, with the authoritie of the Church, and saie, as the moste parte of all his disciples and adherentes allege: that a particular Church, a little member of the whole, can not derogate the vniuersall lawe of the church. **W**hiche sayng, how sounde it is, let that old lawe testifie, whiche was made in a Parliament, holden at **P**ortsmouth, in the daies of kyng Henry the seconde, almoste. **CCCC.** yeres ago, whereat was presente a Legate called **Huc**, sent from **Rome** by **Alexander**, **W**hope then: and notwithstanding his presence, and though **Thomas Becket** spozned at it befoze, yet was it enacted cleane derogatory to the Lawes and Canons of the Church: that Priestes, if the banted in the **Kynges Parkes**, or committed felonie, murder, or treason, thei should be iudged befoze tempozall Judges, accozdyng to the Lawes of the Realme: whiche

**A** whiche Lawe and others, is practised to this daie. And further moze, let this foresaid article of the Queenes maiestie suffice, whiche doeth plainly determine this question: wherin her grace commaundeth that her Lawes, the Lawes of her Crowne, shall stande in strengthe, against all the vniuersall Lawes of our mother holy church. And I thinke, all her graces progenitours, from tyme to tyme, hath foreseen that Romishe Canons, shall be but rules and Canons, taken and refused vpon consent, and as shall bee meete for the policie of the Realme. Whiche pointe of learning, is in suche absolute wise debated learnedly, in a Booke written here in Englande, intituled: De potestate Regia & Ecclesiastica: that neither this Civilian, nor all the Canonistes in Englande, shall euer be able to answer it. For it hath hether to laine vniuersally answered these twentie yerres, of all the Romanistes in Christendome. And if this Civilian will reade it, and expende it ouer, and doubteth further of any pointe contained therein: let hym consulte with certaine of the Bishoppes, that bee in moste authoritie at this daie, by whose learning and collection, the booke was written, and thei can further resolve him. And if that booke will not satisfie hym, let hym resorte to an other, intituled the Institution of a Christian man, presented to kyng Henry the eight, by all the Bishoppes of the Realme, for stable doctrine to be vniuersally preached, and so assured by the subscriptions of all their names, as ye maie there reade their names. Looke ouer the exposition of the .ix. and .x. article of the Crede, and their doctrine written in the Sacramente of Order, and consider their iudgements. If it be further objected, that the king could doe no moze in dispensation, then the Pope was able, whiche (as some saie) can dispense with the singular case of one or two in a Realme, but not with a whole Realme, or with the whole state thereof, as kyng Edward hath doen with the whole Clergie: if their opinion bee true, how could the Bishoppe of Rome, Innocent the big. as Volateran writeth, dispense with the whole countree of Noruegia, to consecrate the Cuppe without wine, in Ale or Bere, contrary to the vsage of Christe and his Church: How could he dispense with whole Bohemie, for receiuing the Communion



In bothe kindes: And how could Paule the thirde, offer the same dispensation to all Germanie, as appeareth in his Bulle, for the reduction of the same nation, to Rome Church againe? How could Gregorie the firste, dispense with all the Realme of Englande, for their mariage within the degrees prohibited? Or yet how could he dispense and give licence to Augustine our apostle, not to solo we Rome Church so precisely in forme of Spirituall gouernaunce, but hadde hym deuise a forme hym self, of the vsages of other countrees, and to take the best: and so insill it, and other suche thinges, as he could other where learne, into the tender myndes of the Englishe nation, as many of suche nature might be alledged: If it bee objected, that the Pope can not dispense with the generall Counsaile, that will not serue. For it is commonly holden of the Canonistes, that the Pope is aboue the Counsaile, and make dispense with the Counsaile, as thei alledge Extra. de consang. & affi. non debet. of Innocent the thirde, which released the prohibitions of consanguinitie & affinitie, in Counsailes befoze restrained, yea, in suche degrees (as Gregorie saith) who that dissolue them, beleeueth not that Goddes wooorde will endure for ever. Can. 35. q. 10. Fraternitatis.

Now, if this Civilian would haue this point yet further debated, by the learning of the Judges of the realme, scilicet, how farre Ecclesiasticall Lawes are to be admitted: let hym go to the statute of the xxvij. yere of kyng Henry the eighth, and see what thei reserue from the makers of Ecclesiasticall Lawes.

Whoulded allwaile, saie thei, that no Canons, constitutions, or ordinaunces, shall bee made and putte in execution within this realme, by authoritie of the Conuocation of the Clergie, which shal be contrary or repugnant, to the kynes prerogatiue royall, or the customes, lawes, or statutes of this realme. And in the xv. yere, in the like statute, searyng belike, the dint of these double strong Canons, that might be made: thei speake more precisely in the like prouiso: and saie not onely, contrary or repugnant, but derogatorie to the Lawes of the realme. And if the Judges and Sergeantes of the realme, will now, for to doe this manpleasure, geue by their holde in these and suche poyntes, whiche their

**I** these foresaiders hath with tothe and nasse alwaies maintained befoze tymes: I wene it would come to passe, befoze twentie yeres should come to an ende, that men would rather retaine one pooze Canonist for counsaile in their causes, then five of the best Judges and Sergeantes of theim all, wherby *W*estminster hal, might chaunce to be colder, bothe in *W*inter and Sommer so, for their gaine. I warrāt you, these whom he calleth the chief doctors of the *C*ivil Lawe, whom he advoucheth to bee of this faith and belief, would loose nothing by that bargain. If his chief doctors could but obtaine, that thold acte of p<sup>r</sup>oviso, made in king Edward the third his daies, in the .xlvij. yere of his raigne, wonderful derogatorie to the lawes of our mother holy church, might in suche a good season as this is, be thowen vnder foote: (although yet it were better it were at a moze certaintie) ye shall sone espie, that these *C*ivilians would not long tracte the tyme, to be then the chief doctors of bothe the common & Canon lawe to. *W*hiche lawe of Prouiso, although Pope Gregorie the leuenth did muche repine at, and saied, that to make suche a Lawe, was nothing els, but to diuide *C*hristles church, to destroe *C*hristian religion, and that it was againste all Gods forbode: and though Pope Martyn the v. of that name, wrote sharper letters to Henry the .vi. to haue it reuoked: yet the kinges and the nobles aforesaid, would none of it, thei would stande to their Lawes whiche thei made in their policy, how contrary soener Rome lawes were against them, or how faine soener the Bishops of Rome would haue had their eyes still bent vpon vs, as my Lorde of *W*inchester writeth, in that their vniuersall carefulnesse of Prouiso.

*W*ell, looke vpon kyng Henry the eightes Acte, in his .xxv. yere, and fourtene Chapter, for the p<sup>r</sup>eamble: and then smell, if ye can, what this *C*ivilian meaneth, by this gaie inuention of his: to saie, that vpon a Statute of Repeale, the Canons succedeth by and by, in full force and strength. And here, I muche maruell, that one thyng skapeth, not onely this sarcastyng *C*ivilian, but all his chief doctors of the *C*ivil Lawe to. For if this deuice be so greate a warraunte, as he maketh it, to the Commisaries, in the married Priestes case: how chaunceth it that (because kyng Edward



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wardes statute, befoze rehearsed, of his firſte yere, repealed al his progenitors Actes, for punishmente of heresies): thei doe not tell the Spirituall Lordes, & others of the Conuocation, whiche would so faine haue newe mens heades, vnder their old girdels, by the Act whiche was so muche labored for, for heretikes at this laske Parliamente, that seying now all the old statutes bee put a- waie, for this matter of heresie, and the realme hath no Lawe in strengthe, and necessary it were (as true it is) that heresie should be bydoled, that therebpon combleth me in, all the whole rablement of the Church Canons, and Lawes by heapes, with all their force and paines. And therefore this Ciuilian might blinde the Ordinaries, and all their Commissaries, how sore and extreme soener thei list to bee, bee of good chere, and dispaire not to want their willes: for if thei looke well about them, thei haue now, by the benefite of kyng Edwardes statute (and in this respect, he might be called good king Edward, or king Edward the saint) moze in their handes, then euer thei had these. CC. yeres.

Now, how this wittie deuice would be receiued, and where it would be most thankesfully taken, or whether it would turne to the wealth of the realme: Let other men expende, and make answer to this Ciuilian, and to other of his chiefe doctors: whether there were any miserie or mischief in it, or no.

I thinke, that as in all Kynges dayes sence the conquest, the wise and learned menne of the realme, from tyme to tyme, hath alwaie moderated the Canons & lawes of the vniuersall church, (as small a member of the same, as the Romanistes of these daies, in contemptuous comparison, would make their owne naturall countree, to the aduancement of a counterfette and vnnaturall congregation at Rome) whiche Church thei (full aptly) call the temple of God and toke Canons but as rules of consente, and refused them againe as freely by consent, and extinguished them and their paynes with them: And yet were no princes of infidelitie, as ye make a saier insinuation therof in your v. Chapter. I. iij. and euer preferred the Imperiall Lawes of the state of the realme, for their surest inheritances, as the Quenes highnes at this daie, doeth euen the same, with good deliberation. And yet

**A** yet the Queenes grace and her Nobles, noz her graces progeni-  
tours, noz their olde auncitours neither, not counted the lesse ca-  
tholike to God, and to the true church of Christ for suche byde-  
lyng in of these slepyng and dreampng Canons: of whiche pro-  
genitours saith my Lorde of Winchester, some of them bee  
saintes in heauen, and be so honoured and reputed at these daies.  
So I thinke, the wise and learned menne, at the making of the  
saled act of kyng Edward in his first yere, ment not, that wher  
they deuised it specially to resist extremities of lawes, they should  
impudently or wittyngly byng in tennetymes more extrensi-  
ties, then euer they were vnder, befoze that act was made.

**W**hen wise menne, by the occasion of suche cases, haue pon-  
dered by them selues what signes and pzoers bee made by this  
Custian by the case of Priestes mariages, whiche though the  
Dennill and all his members labozeth by all meanes to folle, yet  
standyng as they do, vpon the rocke of Gods lawes (specially for  
seperation) and that separation beyng against the iudgement of  
the beste and eldest wyters in Christs Church, standyng the  
aucthoritie of the kynges Imperiall crowne, and so many lawes  
knitte and combined in suche validitie, as they be made, I doubt

**C** not but some man at length will say: Quod non est talis casus  
in tota lege, & quod est valde difficilis. That there is not suche a  
case in all the lawe, and that it is very harde, as easelye as this  
lawyer passeth it ouer. And then agayne, raryng in this one case,  
of pooze Priestes mariages, whom to ouercome in their pziuate  
case, is no great maistry, noz no great care taken, although yet  
priestes, to suffer violence of pziestes, will in thend litle aduance  
the whole Clergie: I saie what myre mase be raked vp, to make  
a shrewed performe to their owne nooses, in their owne cases and  
states, I lette other menne consider. It was wonte to be saied:

**Q**ui vii iniuriam facit, omnibus facit. He that dothe wrong to  
one, in effect doth wrong to all. But what sozeeth this Custian,  
what lawes soeuer be against hym, so they be no better then sta-  
tute lawes of this pooze outcaste Isle and perticuler Church of  
England. And whatsoeuer be iudged of hym, so he may haue the  
victorie in this cause, what care taketh he, either what miserie

Ec. j.

and



and mischeife cometh to the p̄lles, whō he hateth so spitefully: **A**  
 oꝛ what inconueniencies maye ensue to the whoole realme, by  
 suche barbarousnes as is induced foꝛ want of ministers: oꝛ what  
 inconueniencies of vnspeakeable woꝛedomes and filthines,  
 p̄tely in some places alreadye begunne and p̄actised, by reason  
 of suche forced separations wil folowe, so he maie haue his pur-  
 pose of this noble conquest. Foꝛ if the gloꝛie of victoꝛie were not  
 so vnreasonably sought foꝛ, in his gloꝛious booke: and if he were  
 not beyond al measure incensed with malice against them, as he  
 appeareth: oꝛ if he were not the man, that belike hath so highlye  
 aduanced hymself in his owne conceite, that he thinketh no man **B**  
 dare oꝛ will dissent from hym: oꝛ els haue set his foꝛthead impu-  
 dently, so headstrong against all menne, that he careth not who  
 loketh in his face: He could neuer be so farre past shame as he is,  
 so openly, & in so many places of his booke to lye, in aduouchyng  
 such aucthorities as he doth, in the perticulers of his p̄obations.

I maruell, befoꝛe God, that he is not ashamed so boldly, and  
 irreuerently, to bitter his lyes to the Queenes highnes, to the ho-  
 norable nobilitie, to all the learned and wise men in the realme,  
 and is not ashamed in his owne conceipte, oꝛ at the least waye,  
 stande not in doubt in hymself, that he can not so scape with his **C**  
 vntruthes so clearly, but that some men will tell them at length  
 to the nobilitie, & other grane personages of the realme, whiche  
 hath not the leasure to peruse and compare his wꝛitynges, with  
 the originalls them selues. But it is to true in hym, that is saide  
 comonly: Male examinatum, omnis corruptus iudex. Full  
 enill is a true cause examined and expended, by the iudge that is  
 corrupt.

In his eight Chapter, where he laboureth to pꝛoue that all  
 p̄lles be botaries, whiche he shall neuer be able to pꝛoue, of se-  
 culers p̄lles ordered in this realme of England, do the best he **D**  
 can: he hath diuerse fetches. Some tyme by argument of tacite-  
 nittie out of scripture, & ther he gloꝛieth highly y he hath scripture  
 foꝛ the purpose, to the wonder of all men, to se howe suche Fr̄che  
 Ciuilians wittes can contorte scripture. In deede it may be cal-  
 led an argument of Taciturnitie: foꝛ there is so muche silence of  
 any.

**A**ny bolwe makynge, that neither the Bishopp speaketh any suche matter, whiche the priestle might for his silence bynde hymself: nor the Priestle professeth any suche bolwe, whiche the Bishoppes silence should ratifie. And then ye see how proper an argument it is out of the scripture, whiche he bringeth an example of: ye maye see how good a Logitian he is, how quicke and wittie. Then he cometh to the woordes that the Bishopp speaketh to the Subdeacons (as he saith) and first putteth in the Latin, then Englisheth them, and after glose them, and biddeth the reader of good felowship, to expende the Bishoppes woordes, whiche he reciteth,

**W**hen he giveth orders.

Examine here with me good reader, saith he, this the Bishoppes proposition, and thou shalt anon see, whether our priestes be not botaries: and thou shalt espie also, what truthe is in oure newe preachers, that haue slandered the church. &c. Who would thinke that vpon suche protestation, he would even straightwaie for all this preamble, bleere the readers eye with a manifest lye?

Cap. 8. lra O. y.

Now good reader, as he desireth thee to examine this poynt, even so do I beseeche thee. And then espie by thy self, what truthe is in this newe Civilian. And for the triall of his truthe and honestie, aske hym if ever he heard any Bishoppe or suffragane in Englande, speake that proposition to the Subdeacons: And if he haue, thei haue dreamed it of their owne heades: for thei haue it not in their owne pontificals, by the whiche thei geue all their orders. Wherefore it is a most shamefull boldnes to beare the reader in hand that it is so saied by the Bishoppe, when it is not by hym spoken. And therefore in this poynte, he is to impudent, to make his strong argumentes vpon suche groundes, as bee not aduouchable.

**B**ut yet good reader, lesse he should blinde thine eye, with a sleightie craft, as is all his doynges in his booke, peraduenture he maye for the aduouchyng of his report, bring thee to a pontificall booke, & shewe thee his woordes in deede. But yet before I geue thee firme credence, desier his good maistership of his woorthip to tell thee, whether it be a very English pontificall booke in deede: by the which, English seculer priestes, be consecrated in their orders

Cc ij. And



And if he can proue that, then vpon this point, I am content that my whole booke be taken for false and untrue. If he can not proue his sayng true, where he saith that our priestes be botaries, by force of those wordes, belene hym not in this lye, though ye haue some cause to mistrust him in his other probatids. Marry sir, if he byng you to a pontificall booke of his holpe father the Pope, wherby at Rome, and in Italle he geneth orders, to his Subdeacons and priestes there: what doeth that booke bind priestes in England, beyng of an other territorie & iurisdiction, hauyng an other seneral maner in their orderyng, and hath so bled befoze this mannes great grandfather was bozne or chystened: wherin the Bishopp speaketh these onely wordes to the priestes, whē he laith the stole aboute his necke: Accipe iugum domini. Iugum enim eius suauē est, & onus eius leue. & stolam innocentie induat te dominus. Take the yoke of the Lorde, for his yoke is swete, and his burthen light. And the lorde put vpon thee the stole of innocency. In dede, where in the ende of his ryg. Chapter this Docto<sup>r</sup> byngeth in like wordes as be in the Englishe pontificall for Bishoppes: but yet even there he bseth a violent comforted argument against docto<sup>r</sup> Ponet, alledgyng these wordes: Vis castitatem ac sobrietatē cum dei auxilio seruare? **W**ilt thou, though the helpe of **GOD**, keepe chastitee and sobrietee: **P**et in the Englishe pontificall, it is thus: Vis castitatem & sobrietatē, cum dei auxilio custodire & docere? **W**ilt thou, by the helpe of **GOD**, keepe and teache chastitee and sobrietee: I will not contende with hym in this sayng for the bishops, but in his former wordes of his allegation for Subdeacons of Englishe makyng, he shall neuer make it good to his liues end, that those wordes be in the Englishe pontificall. Notwithstanding, he thinketh that he hath made mosse strong prooze of his purpose, where ye see, by that that is hither to perceiued in his booke, he hath made foure principall groundes, that Englishe Priestes be botaries: Firste by Origenes autho<sup>r</sup>itee, wrytyng vpon the Numbers. Secondly, by the maner of their Orderyng. Thirde, by the Priestes crounes. Fourthly, by an argument of Taciturnitie. And that once dooen, he spendeth his eighth Chapter, in prouyng that botues

Lra.LLi.

must

**I** muste be kepte, whiche belike must be his fiftte argumente. And thus these argumentes holde.

**T**he first, the Priestes where Origen was bozne, or where he did wyte, were botaries: Ergo Englishe Priestes be botaries. And yet Origen did not wyte so. But in that Homilie speakyng aswell to Laye menne, as to Priestes, saith, that thei bee moste meete to offer by the continuall Sacrifice, of Moynyng and Euenyng pater, that will kepe continuall chastite. And then his argument holdeth thus: Thei which can continually pater, kepe continuall chastite: Ergo, Englishe Priestes bee botaries. But thus I argue: Priestes married, make offer to God that continuall Sacrifice of Moynyng and Euenyng pater: Ergo, thei neede not to bowe that chastite, whiche ye speake of. Or thus, Origen wyteth not there any woorde of Priestes bowes: Ergo, in that place he doeth not proue them botaries.

**T**he seconde, for the maner of the Bishoppes proposition. The Bishop speake th suche a proposition, to Priestes in Spaine or Italie: Ergo Englishe priestes be botaries. Now the truth is, no suche proposition is spoken, to the Englishe Subdeacon at all. Further, this Civilian wyteth manifestly, even there thus, that the vowe of chastite, is no otherwise conceined of our priestes, then as it is propounded to them, by the Bishoppe in suche proposition. Then I reason thus. The Bishoppe propoundeth not this proposition to our priestes in Englande: Ergo there is no vowe in them conceined, & so none begotten or brought to birth: Ergo, Englishe priestes be no botaries by your owne cōcession.

**F**our thirde argumente hangeth thus. Priestes crounes in their heades signifie a vowe: Ergo, Englishe Priestes bee botaries. Now I haue proued that matter to bee farre vnlike, that their crounes should bee signes of any vowe, but rather of other thynges. And that ye bee fondly deceined, as I trust ye doe perceiue by this tyme, and then I argue thus. The priestes crounes signifie no suche vowe. Ergo, by that signe Englishe Priestes be no botaries. Or thus. The Nazareas shaued of their heere, when their vowe was doen and paste, the Priestes bee like the Nazareans, as ye saie: Ergo, by the shauyng of their crounes, thei bee



pasſe their vowe, and not vnder their vowe.

For our fourth argument of Taciturnitie, holdeth thus. Priests ordered by the Romane pontificall, keepyng their silence at the Bishoppes proposition, binde them selues by their Taciturnitie, to a vowe of continencie: Ergo, Engliſhe Priests ordered by their owne pontificall, wherein no ſuche proposition is ſpoken, bee votaries. Furthermoze, your owne definition is of a vowe, that it ſhould bee a deliberate or aduised promiſe made to God, for a better entente and purpoſe. And further ye ſaie, that by reaſon of the Priests profeſſion and vowe annered, he is a votarie, & can not Marrie. Then thus I argue. Engliſhe Priests make no ſuche promiſe or profeſſion, nor the Biſhoppe requireth any ſuche promiſe, nor any proposition doe include ſuche profeſſion or promiſe: Ergo, by the maner of their orderyng, Engliſhe Priests be no votaries, and therefore without let of any vowe, maie Marrie. And Ioannes Geneſius ſaith, that there is no greater impedimēt againſt their mariage, then their vowe, ſuche as it is. And then ſtandyng, that no ſuche vowe is made by them, it ſoloweth, that the greateſt impedimente, is by his authoritie well wiped awaie: And all theſe argumentes made for the negattue, holde as well as all thoſe, whiche he byngeth in for his affirmattue. Thus ye ſee what doctrine he hath vttered, to Eccleſiaſticall Iudges to leane to, for their haſtie proceadynges of diuorſyng ſuche perſones married. And therefore, if either in his blindneſſe, or malice, or yet ignoraunce, he geneth the occaſion to vnlearned Ordinaries & their Commiſſaries, to attempt trifſuſly that thyng, whiche neither Gods worde nor mans worde, can approue or beare: I would not be in his coote for ſuche thzeates of Chriſt: Vt homini per quem offendiculū venit: & bonū erat illi, ſi natus nō fuiſſet homo ille: No be to that man, by whom offence commeth: and it were better for that manne, if he neuer had been bozne, for all the gaires he ſhal haue in the Chancerie, as long as he liueth. He maie haue a zeale peraduenture, as other good menne maie haue: but let hym conſider, etiam atq; etiam, ne ſit non ſecundum ſcientiam, leſſe it be not, accor dyng to knowlege, leſſe cruelly crucified Chriſt, and pooze ſtoned Stephen, bee not without

**W**ithout remedy compelled to sale, and crye once againe: Nesciunt enim quid faciunt: for thei knowe not what thei dooe. Deus conterat satanam sub pedibus nostris breui, vt cognoscamus in terra viam suam: The Lord treate Satan doune shortly vnder our fete, and graunt that we maye knowe his wate vpo yearth: O Anglia: si lumen quod est in te, tenebræ sint, ipsæ tenebræ quæ tæ: Sed olim vobis, O patres, dicet dominus: Reddite rationem villicationis vestræ. Venite ad iudicium.

**I**n Englande, if the light that is within thee, is become darkenesse, how greate then is the darkenesse it self: But the Lord in tyme to come, shall sale vnto you (O fathers) gene an accõpt of your Stewardshippe: Come ye vnto the iudgement. How can this doctoꝝ of the Ciuill Lawe, plaister by these matters, to proue hym self either learned, wise oꝝ sincere, excepte he bee skilled in suche kinde of glosyng, to salue his billes, as the Doctors of the Lawe Canon be, that can saue all that euer thei reade oꝝ speake, how contradictoꝝiously so euer it be that thei sale, so ye will geue them leane to expounde their owne saynges, and admytte their owne gloses and distinctions:

**T**ruely me thinke this mannes wylle, should bee as fitte to glose the Decrees, and Decretalles: as he was that is the common approued gloser. And so of many Lawiers and Diuines, off alledged for authoritie. Precipimus, saeth he, id est, permittimus Statuimus, id est abrogamus: Dist. 4. Statuimus. Vxores ducere, id est, retinere. In deede this Lawier, can in suche sorte glose S. Pauls wordes, when he saeth: vnusquisque propter fornicationem vitandam suam uxorem habeat, Habeat, gloseth he, id est retineat. But how truely: wee haue in parte befoze brought in bothe his Doctors and Counsailes, to trye this truthe. Prædicare Euangelium (saeth the saied gloser) id est Legere: vir inuita vxore, non debet orare: id est peregrinari, with infinite suche, where in he wandereth so farre from the terte, that many tymes he destroyleth the very terte it self. And there vpon the Diuines of Paris, in articulis condemnatis, after the maister of Sentence, detecteth this gloser, as a corruptoꝝ of the terte self, with his peruerse gloses, and biddeth beware of him, and all suche Lawiers,

and:



Ca. 9. R. 5.

and gloses, yet the pretense of this gloser is, to save all the olde **L**awes, Canons, and Counsailes.

Parle, when thei be to good, to pure, and to plaine, to canise a wale, then he runneth to this mannes shift, to saie that the first Canons be abrogated, by the later, that is: the better, by a great deale the worse. For he sozeth all his witte and labour (as this manne doeth euen the same) to frustrate the woorde of God, to make it of no effecte, that the traditions of manne, maie come in the place thereof. And doeth enacuate all olde good Lawes, and Decrees of the fathers, to stablishe the Lawes presente, to temper all our religion, in faithe and maners, to the present state of the Church, as it is now, and hath been so corrupte, this fine or fire bundzeth yere: as a sorte of Cardinales not long ago, moſte manifestly did acknowledge diuerſe corruptions in the church, to Paule the thirde, in their supplication. But commonly it is seen, that the more parte euer ouercommeth the better, so that there came no pzoſite therof. For the others would not haue the state or the honoz of the church, altered in any wise, or decaied. And this is the onely marke, I feare me, that this author shotteth at, in all his tragicall doynges: neither Goddes holy honour truly ment, neither the pure immaculate spouse of our sauour Christ, his true Church, regarded: but an other Church more glozious in outwarde shewes, more gainfull in goodes and possessions: not the true Priestly chastitee, and godly state of sober liuyng, sought for, to the like commendations in the Bishoppes and Priestes, as diuerſe of the old holy Bishoppes and Priestes liued in, but an other maner Clergie and Church, of other manner notes and tokens, then to bee, vna sancta catholica, & Apostolica Ecclesia. That is, one holy, catholike & Apostolike church. God gene grace that the booke of Sapience, pzooue them not one date Insipientes: sayng, hec cogitauerunt & errauerunt: excauit enim eos malitia eorum. Et nescierunt sacramenta dei, neque mercedem sperauerunt iustitiae, nec iudicauerunt honorem animarum sanctarum. Suche thynges dooe the vngodly imagine, and waider out of the wale. soz their owne wickednesse hath blinded them. As soz the misteries of God, thei vnderstand them not.

Thei

Sap. 12.

**A** Thel neither hope for the rewarde of righteounesse, nor regards the worship and honour, that holy soules shall haue.

Alas, what shall it auaille to winne the stinkyng glozie of the worlde, and loose oure soules: Goe eare therfore ye that dyaue the multitude after you, ye that haue Landes, Rentes, and Possessions, ye that sitte in the place of authoritee and power, occupying the Benches of right and iustice, your power is geuen you of God, who shall examine your hartes and actes. For when ye shoulde haue been Ministers of his Kyngdome, ye iudged not a right, nor kept the law of righteounesse, nor wrought not after the

**W**illof God. &c. to late shall it be to say with *Sap. 5.* forgetfult vnwise: we fooles thought their life verie madnes, and their ende to bee without honoz. Therfore we haue erred from the wate of truth, the light of righteounesse hath not shined vnto vs, and the sunne of vnderstandyng rose not vpon vs. We haue weried our selues in the wate of wickednes and destruction. Tedious waies haue we gone, but as for the wate of the Lorde, we haue not knowen. What good hath our pride doen vnto vs: What profite hath the pompe of riches brought vs: All these thynges are passed awaye like a shadowe. &c. suche wordes (saith the wise man) shall thel that haue erred, speake in hell.

God reader, iudge not that I vtter these thynges of stomake or euill wil, but of pure conscience, befoze God, howsoener it shall be derided of carnall pictures, helpe worldynges, seruyng the turne of the tyme. God forbid I should defame the true catholike church, to be a mebre wherof, is so my study, that els I looke not to be saued. I meane Peters ship, not Judas Carricke: I meane not Peters person, but Peters confession, against which, not his counterfetted successors, not at the gates of hell, shall euer preuaile. The stone is laied, the rocke is suer, ipse fundavit eam altissimus;

**H**e that is the most highest, hath founded her. Eyes may muste, and the trueth may bee put out of countinaunce: Sed Dominus custodit veritatem in seculū seculi: The Lorde doeth maintaine the trueth for ever and ever. I exyle not, nor doe maligne, at the authoritee of Bishops and the spirituall fathers of the realme, but muche lament, that the true preaching & fatherlie procedyng



in their vocations, is no better among some exercised and regarded. Wishing them no lesse irridiction and estimation in discipline and auctoritie becomming them, then was in Ambrose towarde Theodocius. And wishing for noe lesse obedient p[ri]nces, Nobles, and Commons, and no lesse liberalitee in them neither, then is reported by themselves to haue been in Constantine, Theodocius, Iustinus, or Iustinianus, and suche other. So that thei againe were Ambrosius in most thinges, and Siluester in many thinges reported to bee doone by them: for in all, God alone muste haue that promise reserved to himself.

Furthermore I speake nothing of grudge against this w[or]l-  
ter, but geue God thanks, for the excellent gift of witte and rea-  
dyng which he declareth to haue in him: offering him to God in  
my p[ri]ayers, that his tallentes bee bestowed to Gods glorie, and  
not to his owne, and so in conclusion to his owne confusion: to the  
conservation of this common wealth, and not to the ruine therof:  
to the helping of his poore countree menne, and not so vnicarita-  
bly to raise vp wonders and slaunders against them: and most  
vnmmercifully to endaunger them to the Queene's highnes, her  
Magistrates, Nobles, and Commons, in suche sorte as he doeth,  
with suche a glose of witte and circumstance, as is able to be-  
witch the wise of the w[or]lde, if he be not weighed and expended.

If he would haue shewed his learning in such a cause, could  
he not haue other wise handeled it, but to bitter his owne corrupt  
stomacke so detestably? Could not he haue so entreated the que-  
stion, but that his aduersaries (peraduenture his best frendes to  
Godward) must be thus imperilled by his vnbidled language?  
It is pittie that witte and youth should be knit together, and that  
witte and learning, should take so euill a part. Marie if he had  
auctoritie, how farre would he goe? God saue the realme from  
suche hotte spirites. But yet God is strong enough to aunswere  
hym. He can make foolishhe, the witte of the wise of the w[or]lde, he  
threateneth to destroy the wisdom of the wise, and rezone the  
vnderstandyng of the learned, that no fleshe shoulde glorie in his  
sight.

As for the entent of this man, I iudge by his handlyng of the  
cause

**A** cause, by the trade of his doing, that he could haue made an other maner of booke, even in the contrarie part specially, if he would haue armed hymself, with suche stuffe and weapons, as he dothe in his booke for the maintenaunce of this opinion. Or if he had been therto byred: or if he had looked to haue had so greate thanke of that beggerly sort, as he trusteth he hath deserued and wonne otherwhere by this his labour: he could haue sated somewhat. Prauum, prauum est cor hominis sateth Hierome: & quis scrutabitur illud? **W**icked, wicked, I say, is the hart of man: and who shall searche it to the bottome? **W**ell, there is a God that can searche.

**F**urthermoze good reader, my labour tendeth not to this end, that I would expresse onely a grieffe and doloure in compassion of the strange handling of the bishops and priestes so ordered as thei be, although I thinke, that offendyng in mercie, is soner pardoned and amended, and moze bozne with to, then offendyng in extremitie and rigour, in al reasonable comon wealthes. For yet I meane not to iustifie the vniuersal sort of the married Bishoppes and Priestes in all their light and dissolute behaupour, whatsoener it hath been in any of them, from the hiest to the lowest. **B**ut I would, that spirituall fathers put on suche affection toward the people of England, be thei lay fee, be thei of the clergie, that God bee not angrie with them: If thei forgette what he lateh to their charge, speaking to spirituall Pastours, by the Prophete Ezechiel: *The weake haue ye not holden vpp, the sicke haue ye not healed, the broken haue ye not bounde together, the outcastes haue ye not broughte agayne, the losse haue ye not soughte, but churlishely and cruellie haue ye ruled theim. Thus are they scattered heare and there without a Shepheard. &c. my Shepe wandereth abroad in Mountaines and Fieldes, and no manne there is that careth for theim, or seeketh after theim. And so forth,* mooste terribly to theim that hath eares to heare, and hartes to vnderstande.

Ezechel. 34.

I would wishe, that suche as be strong, should beare the infirmities of the weake, and not to please theim selues. For Chziste the head Shepheard, sought not his owne will, power, and glory. He came not into the worlde to destroe, but to saue. I would

Do. y.

wishe



wishe, that if any one in the whole body, be entangled or accom- **A**  
 bzed, with any default of ignorance, frailtie, or lightnesse, that  
 spirituall fathers should restore hym by agayne, spiritu humili-  
 tatis, consideryng that thei maie be tempted. As if he should saye,  
 writeth saint Gregorie. Cū displicet ex aliena infirmitate quod  
 conspicias, pensa quod es, vt increpationis zelo se spiritus tempe-  
 ret, dum sibi quoq; quod increpat timet. Cum enim increpatione  
 immoderate accenditur, corda delinquentium in desperatione  
 deprimuntur. **W**hen the infirmitie of other men displeaseth  
 thee, for that thou seest at thyn eye, ponder what thou art thy  
 self, whereby thy inward spirit maie temper it self, in the zeale **B**  
 of correction, by the feare thou maist bee in, for thy self, in the  
 thing which thou dost rebuke. For when correction is to muche  
 kindeled, the hartes of the offendours, bee driuen doune to despe-  
 ration. Thus muche Gregorie in his Pastorals. Wea, let them  
 all indifferently expende as well one as an other, that thei haue  
 been, or bee, or maie bee, out of the waie, and in daunger of Ca-  
 nons, if any man had his better righte, and extreme deservyng. **I**  
 thinke that I maie speake it, of the conscience of some married  
 Bishoppes and Priestes in Englande, that thei doe as muche  
 lament the light behauior, shewed and escaped by some of them, **C**  
 in the libertie that was graunted them of Lawe and Parlia-  
 mente, and by Goddes woorde shall ever bee lawfull for them,  
 whiche haue not the gifte: as thei whiche bee moste angrie, and  
 out of patience with them. And that thei doe moze lamente, or as  
 muche, the decaye of estimation in the Clergie, and of the true  
 ministerie thereof: as any of theim dooe, whiche now beare the  
 swate, whiche neuer care to be resident, where thei should feede.  
 And besides the, bewaileth the dissolute behauiour of a greate  
 meany of their beste beloued, and wissheth as hartely all offendi-  
 cles and slaunders rooted out, of bothe sortes of the clergie, that **D**  
 once one vniforme religion in doctrine and life, might bee con-  
 curraunte together, to the pacification of all parters, as a good  
 sort of their chief kicke menne doe, whiche setteth all the whole  
 Realme at fire or seuen, rather then thei should not reconer the  
 olde honour of the Church agayne, as thei doe meane it, and as  
 thei

**A** thei doe wonderously glozy of the successe already wonne.

**W**hen thei haue dooen all the crueltee, and dispite thei can, thei shall be as able to kepe doune the light, that is now by Gods greate benefite set vpon the Candelsticke to shine to all menne that will haue the light thereof: as the blynde dzeampng knyghtes of the sepulchre, were able to keepe Chyriste from risynge and walkynge abrode, as cosly as thei were hired, and as warely as thei watched. Thei bee not wordes and stoupte affirmations, not exclamations in the pulpit applauded to, by the higher powers of the worlde, that can make wise menne so blinde, not to see a difference betwixte plaine truthe, and craftie falshode: betwixte counterfetted religion, and sincere worship of God: betwixt bolsterous crueltee, and pastorall discipline: betwixte open oppression, and coloured reformation: betwixte exercise of Justice, and craftie deuilsynge to gette money: betwixte hotte and halfe braides, and prudente colde aduised proceedynges: finally, betwixte God, and the Deuill: betwixte Chyriste, and Antichyriste. It shall neuer be well in the realme, saith this pacifier, till the heretikes bee quite rooted out thereof, and not one lefte therein. God geue grace he bee not blowen with suche a spirite, as once a glorious and ambituous learned manne was puffed vp, of whom Cassiodorus telleth in his Ecclesiasticall stoyle tripartite, and Nicephorus in his stoyle: where it is registred, that when one Sisinus Bishoppe of Constantinople was dead, the Emperour thought it not good to chose any of their owne to the roume, because thei were commonly so full of vainglorie, and so arrogant and haughty. And therefore sent to Antioche for one there, to come to the to enioye this Patriarches dignitee. At laste he came, Nestorius by name: whiche had bothe a good voyce, and was also therewith eloquente, and was reputed to be one of the chiefest of them that kepte chastitee. Parle, saith the stoyle, what his maners were beside, the wise menne tooke a greate gesse, by the first wordes he spake in open oration and sermon: wherein after he had turned hym self to the Emperour, there present, sated boldly, or rather arrogantly to hym: Da mihi O Imperator terram ab hereticis, liberam & puram: & ego tibi coelos reddam. Tu mihi hereti-

Li. 12. Ca. 4.  
Li. 14. ca. 31.



cos extirpa, & ego tibi Persis delendis adero. ¶ Cesar, graunt to  
 me thy lande pure and cleare from heresies, and I will graunte  
 thee heauen theresoze. Beate doune with me the heretikes, and  
 I will with thee beate doune the Parlians. When he had spoken  
 these woordes, saith the scole, though in deepe many hated the  
 heretikes, yet the lightnesse of his byame, the haughtinesse of his en-  
 trie, and vnworthinesse of his beginnyng, the pride of his vaine  
 gloze, did very muche dislike them, soz that he could not abide a  
 little conuenient tyme, to utter his opinion, takyng vpon hym to  
 speake so high woordes, yea, befoze he had skant tasted of the wa-  
 ter of the Citee, so to preferre hym self, to be so feruent a persecu-  
 tour. Notwithstanding, yet he proceeded in his oportunitie, and  
 for the satisfiing of his stoutnesse, in destroyng a little oratorie  
 that the heretiques vsed, gaue theiur furie occasion to burne the  
 same them selues, and therewith a greate number of other buil-  
 dynges nexte adioynng, likewise perished by the same fire. And  
 therevpon rose a greate commotion in the saide Citee: soz which  
 rashnesse, he was charged with this fire, as well of his frendes,  
 as of the heretikes. But yet he could not thus bee quiette, but  
 ener importunately labouryng and deuysyng, against heretikes,  
 in suche sozte, that he did as muche as late in hym (saith the sco-  
 le) to haue utterly destroyed the Citee. And further, soz the grief  
 and dispite he bare, to one Paule a Bishopp of the Nouatians (soz  
 whose worthinesse, he heard, thei gaue hym muche commendat-  
 ion) he went about to haue spoiled them, soz his sake: but the no-  
 bilitie restrained his haste and vnruely violence and attemptes.  
 Of whose doynges, in diuerse countrees, what hurte came vnto  
 them by his hotte spirite, how many thousandes were destroyed  
 in seditions soz his sake, and what furie he shewed, even to some  
 simple folkes, that erred of simplicitie, in a matter of no greate  
 importaunce, soz the precise date of keepyng the Easter (whiche  
 menne were called quarto decimani) it were to long to wyte of.  
 But in the ende, this Nestorius soz his vnworthie behauiour, in  
 pride and insolent extremitie, woorkyng altogether contrary to  
 the custome of the Church, saith the hystorie, againste suche he-  
 retikes; God sozooke hym with his grace, so that hym self was  
 entangled

**E**ntangled with a certaine heresie, whereof his Chaplen Anastasius (who was in greate estimation with hym) was the first denier. Whiche he held strongly, because he saue his glozy and estimation hange thereon. But yet after ward at an other tyme, perceluyng daunger to bee at hande, if he had not tounred Caste in the panne, euen, in an holwer space, as earnestly with it, and as earnestly againste it; in pretense and in woordes onely reuolted: wherupon God, I saie, for so dallying and soltroyng in his conscience, did reuenge it at the laste, moste woorthely in hym. But first it was the occasion of a greate scisme, that could not be pacified, but by the Ephesine Counsaile, whiche was specially for the condemnation of his errours, gathered together vnder Celestine. And finally, after his tongue was eaten with wormes, died most miserably by Goddes hande, as Niccephorus telleth. Where he began in the catholike faith, but subtelly, and not simplye weyng the principles of the faith, proceeding not fatherly, but tyrannically in his doying, died in heresie: and is now registered for an Archeheretike, & shal be so taken to the woordes ende. Whiche storie, yet I dooe not rehearse, as though I would insinuate an immunity to heretikes, that troubleth the quiet of the common wealthe, or as I were in that opinion, wherein once yet S. Augustine was (but by experience recanted his opinion) that heretikes should bee suffered to doe and saie what they lusted: and so by a little and little, kindle the fire of intestine sedition, to perill the whole body: But I repute it, partly to note that extremities of proceedynges doeth hurt, and that sodaine alterations in Realmes, maketh perturbations. And yet my opinion is, as the opinion of diuerse olde and newe learned menne be, that it maie be boyne with suche a manne, whiche quietly luyng in his state, and in his owne conscience, sayng vpon Goddes woorkyng in his harte, by hearyng and expending Goddes woordes, to holde that whiche maie be to his soules saluation, if he doe no outward dede and example, to disturbe the Civile societie of the common wealthe where he dwelleth. And this storie maie also serue for a kyndes of men, to be a very fearfull example, if we will in Gods causes dally at our pleasure: for such, I saie, as out of one mouth bryathe

48. Epistola ad  
vincentium.



breathe out bothe hotte and cold, allowe and condemne the self  
 same thyng, with the tourne of their hande, praiseth and disap-  
 seth, as the date tourneth: very successours of Lybanus, that in-  
 constant Sophist, or rather Sophister, whiche with his eloquence,  
 praised the Emperour Constantius by his life tyme, and when  
 he was once dead, dispraised hym againe as false. Inconstaunte  
 flatterers, turninge like Weathercockes, not of conscience,  
 from the worse, to the better, but as the winde blowe, so set by  
 the saile. Whiche maner of menne, muste needes stande in feare,  
 that the vengeance of God hangeth nigh ouer their heades, if  
 they repent not of their sayng, and unsayng. He can not but be  
 spued out of Goddes mouth, that is neither hotte nor colde, but  
 will halte on bothe legges, for the gaine of his peny. Poughtes  
 and deceiptfull menne, saith saint Paule, that will not be con-  
 tente to erre theim selues, but muste induce other into the same  
 with them. Menne that haue delight, to be authours of sectes, to  
 haue the traine in pompe, to followe theim whither soener they  
 goe, utterly tourned bysidoune, bearyng in them selues the iud-  
 gemente of their owne damnation. Yea, in conclusion, pronoun-  
 cing the sentence of iust condemnation vpon them selues, with  
 their owne mouthes, reponed, and conuincd by their owne con-  
 science. For as the wise man saith: Formidolosa res est malitia,  
 proprio teste conuicta, & in conscientia delitescens, mala semper  
 praesagit. It is an heauy thyng, when a mannes owne conscience  
 beareth recozde of his owne wickednesse, and condemneth hym.  
 For a bered and a wounded conscience, taketh ever cruell thyng-  
 ges in hande, and driueth hymself to an ende: As we reade in the  
 Ecclesiasticall storie, reported by Socrates, who telleth of a cer-  
 tain Sophister, called Hecebolus, among diuerse others, whiche,  
 he saith, bearyng in pretence onely the Christian name, of a cor-  
 rupte mynde, so that they preferre their treasure, and presente  
 wealth and honour, befoze the dignitie of true faith, and there-  
 vpon fall to the wickednesse of Sacrifices. The same Hecebolus  
 saith he, folowynge and attemperynge hym self to the maners of  
 the Emperours, fained hym self in the daies of Constantius, to  
 be a most seruent Christian. But when Iulian the Apostata, was  
 ruler,

Sapi. 17.

Triper. Lib.  
Cap. 38.

**A** ruler, by and by he was a Panime, and by his ozations, made Iulian a God. And when Iulian was dead, in Iouinians tyme he would haue been a Chzistian againe. Whereupon, for the mutabilitie and lightnesse of his religion, his conscience dzaue hym to the Church gates, and there caste hym self flatte doune, and cried out with a loude voice: Conculcate me sal infatuari: come (saith he) and treade me vnder your seete, vnfanery Salt that I am. From whiche tournicke spirite, God pzeferue vs all.

**N**ow to finishe that was promised, to declare what moderations and tollerations hath been vsed before tyme, and be at this daie to be seen in some other dominions of Chzistendome, to shew the opinions of certen learned menne, that bee knowne to haue had some iudgement in suche causes, as well old as new, that be of a farre other determination, then this singular Ciuilian is of: I shall beginne with that noble Prince Charles the. v. Emperour that now is, a Prince of some experience, I thinke this authour will not deny me. He vpon debatement of matters in religion, wherewith his realmes and dominions were soze disquieted and disordzed, set out his booke of Interim, witten and published, I thinke, with the allowaunce of moze heades then one: expzesseth a toleration in the Clergie for their wiues, which were then married. And permitteth them in the Ministerie, and yet not married by any Lawe that was passed by his authozitee, whiche he would neuer haue deferred to a generall Counsaill, but would haue flatly condemned the therein, if it had been of such nature, as this wryter would make this realme beleue. And where as he wissheth (as all wise men doe the same) that there could be founde many in the Clergie, whiche while thei liue in soole life, might perfourme a true chastitie in deede, yet bearyng at the least with other, he leaueth it as he founde it. Now to inferre of this his acte, what might bee moze iustly saied, for the priestes of Englande already so married in so greate scarcitie of Ministers, so many Chzestken menne and women forced to liue without all maner religion thzoughout the whole realme: I leave it to the Magistrates to expende: And to the chzistianly harted readers occasion, to pzaie to God, for whatsoeuer Gods good spirite withyn them



them shall moue them therto. And because this man is a **C**ivil-  
 an, let hym loke in the Code, whether he reade not, that some of  
 this noble Emperours progenitoys did p<sup>r</sup>uelege spirituall men,  
 their **W**ives, their **C**hildren, and **S**eruauntes, both menne and  
 women, to be free from the homage called Perangaria. **W**herby  
 he may fortune esple that their marriages, were not only thought  
 tollerable, but also iudged honorable, beyng so p<sup>r</sup>uileged with  
 suche p<sup>r</sup>erogatiue. And if he will looke farther, lette hym searche  
 whether Iustinian the Emperour, commended not a certen **B**u-  
 shop, specially in respect that he had p<sup>r</sup>iestes and **B**ishops to his  
 auncestours. In nouellis constitut. iiii. **T**hat p<sup>r</sup>udente and **C**hr-  
 istian Prince of noble memorie, King Henrie the eight, vnder-  
 standyng that certen in his realme were married, as well Regu-  
 lers, as seculers, without auctoritee and common **L**awe, made  
 an open p<sup>r</sup>oclamatiō in the. xxx. yere of his reigne, wherin he did  
 but soz afterwarde charge, that no man should attempt the same  
 again. And did not dissolue the sated marriages being so p<sup>r</sup>iuatly  
 contracted. The wordes of whiche p<sup>r</sup>oclamation be these.

**T**he kynges maiestie vnderstandyng that a fewe in numb<sup>r</sup>e  
 of this his Realme, beyng **P**riestes, as well religious as other,  
 haue taken wiues and married themselves &c. his highnes in no  
 wise myndyng, y<sup>t</sup> the generalitee of the clergie of this his realme  
 should with the example of suche a fewe number of light persōs,  
 p<sup>r</sup>oceade to marriage without a comon consent of his highnes &  
 his realme: doeth therfore straightly charge & cōmande, as well  
 all & singuler the said p<sup>r</sup>iestes, as haue attempted marriages that  
 he openly knowen, as all suche as wil p<sup>r</sup>esumptuously p<sup>r</sup>oceade  
 to the same, that thei, ne any of the shal minister any Sacrament  
 oz other ministerie mysticall: **N**e haue any office, dignitee, cure,  
 p<sup>r</sup>iuilege, p<sup>r</sup>ofit, oz commoditie, heretofore accustomed & belong-  
 yng to the Clergie of this realme, but shall be vtterly after suche  
 marriages, expelled and dep<sup>r</sup>ived from the same, and be had and  
 reputed as laye persones to all intentes and purposes. And that  
 suche as shall, after this p<sup>r</sup>oclamation, contrary to his commaū-  
 dement, of their p<sup>r</sup>esumptuous mind, take wiues and be married,  
 shall runne in his graces indignation, and suffer further punish-  
 ment.

**A**ment and imprisonment at his graces will and pleasure. Datū  
xvi. Nouembris, anno regni sui. xxx.

**H**ere it maie be considered what moderation this wise Prince  
thought mete to be vsed, in suche mariages as were passed with-  
out comon consent: of whiche he knewe by information, a good  
number from tyme to tyme, and yet did bothe tolerate the same  
whiche were vsed secretly, and such as were openly knowen did  
not seperate them, but commaunded them to bee reputed, as lay  
persones. And his highnes was not ignozant, how necessary it  
had beene to haue graunted the libertie in his daies, whiche but  
**F**or some certane zelous Counsaillers, pretending how euill the  
people would take it, had been doone by his authoritie. As was  
not vnknown to diuerse, whiche heard hym oft speake of that  
matter.

**I**f suche moderation as kynges and Emperours haue made  
in this matter, will not serue to moue this maister of Chauncery  
to temper his extremitie: wee will late befoze hym some suche  
potentates, whiche peraduenture he accompteth to bee of hie  
authoritie in suche matters, and will soner bee perswaded by  
them: as Popes, Coussailes, and Bishops decrees. To satisfie his  
**E**xpectation somewhat, wee reade in Platina: that Pius, Pope of  
Rome, the second of that name, was wont to speake these wooz-  
des: Quod magna ratione sublatę sunt nuptię a sacerdotibus, sed  
tamen sibi videri, maiori ratione restituendas. He affirmed that  
the cause was great, whiche toke a waste marriage from priestes,  
but yet there was greater cause, why thei should bee restored to  
them againe. This was this Popes opinion and iudgement.  
And further he writeth: Epistola. 130. contra Bohemos, that in  
the primatine church, the Clergie had wiues, and that the com-  
munion was distributed in bothe kyndes. This Pope, called be-  
**F**ore, Aeneas Silvius, a mā of learnyng as his booke doth testifie,  
could vpon his owne experience (to be fidelis Pontifex, that is, a  
faithfull Bishop) beare better with the infirmities of others,  
then our holie virgins, maiden priestes, can now at these daies.  
For in the tyme that he was Cardinall, he was not without his  
remedie. For he had one hymself, and whether he was wyfe of

Ge. ij. her,



her, and would haue a newe, or that for age he listeth now to bee **A**  
holier, it is testified in the 361. Epistle, that he gaue her, for her  
dowrie to set her out with, the scoze florence. I doubt not, but  
that he dispensed fauorable inough, when he came to be Pope,  
with such as hymself was, & was not so forward as our holy hy-  
pocrites be, that lay heauie burthens vpon other mens backs, &  
will not ease the burthen with the least finger of their handes.

These head fathers at Rome, haue been befoze now, and be at  
this daie, I doubt not, moze gentle, then we be in this particuler  
Church. For we reade, in the life of Franciscus Petrarcha, who **B**  
was a prebendarie at Padua, and Archdeacon of Parma, that  
holy Pope Benette, the twelfth of that name, be that would not  
knowe his kynskolkes when thei came to hym, and saied, that a  
Pope hath no kyndred in yearth. This holy father, perceauyng  
how this Poet Lawreate was in such amorous loue with a certē  
wenche called Laureta, peraduenture his sisters brothers daugh-  
ter, that he could neuer dreame and speake to muche of her wo-  
thines, in his sonettes and songes of poetrie. And lesse the saied  
Archdeacon should be overcome with to much heauie loue, and  
lose the full fruition of her, saith the Rozie: he graunted hym of  
his gracious pardon, to take her to his wife: and ex vberiore gra- **C**  
tia, graunted further, that he should not lose thereby any one of  
his promotions, but should haue moze benefices added to those he  
had already, so that of gentle cortesse, againe he would graunte  
to the saied holy Pope, the vse of his sister, which he brought also  
with hym to Rome, in whose beautie, the holy father was taken,  
whose companie and fauoure, should do hym moze pleasure for  
his conscience, then his owne kinskolkes. Reade the Rozie and se  
whether I lye, Platina, Fasciculus temporum: and the said life of  
Petrarcha.

Yet, good reader, here treade warily in the iudgyng of this **D**  
Popes mynde and intent, whether he would haue knowen her  
as a wife, or as a spiritual kinswoman: for the Canonistes make  
doubtes in the like matter. For some saie, if a man bee chosen  
Pope, whose wife is thought to be dead, and yet she afterwarde  
returne againe and aske of hym due beneuolence, if it be certen  
that

**A** that the is his wife in deede, that then is the Popes holines bound to render vnto her due beneuolence, how hye a state of perfection soeuer it be the bowe made at the receite of his papacie, notwithstanding. But some hold, that the must be induced, to liue chaste, as he shall doe. But if he will not, then saith the harde gloser of the decrees, he should renounce his papacie, and satisfie his wife. Well, it is not vnlike, but that the fathers at Rome haue bene gentle inough, though wee, liuyng farre from them, haue not so soone espyed their proceadynge: And that thei haue had more speedie remedies, then we know of here in Englande, although  
**B** our English Chyonicles, yet spied out some practises of these good fathers, as thei tell of one holie father, Bishhop of Rome, called Sergius hogsnote, who was accused for begettyng of a child: and because he could not bee purged by his neighbours at home, for that thei would not, or els could not: was purged by the holy prater of a countree man of ours, named Aldelme, firste Monke, and then Abbotte of Malmesburie, where lastly he was Bishhop. Whiche Aldelme for that he was sooze stirred to the vice of the flesh, the Chyonicle saith, to do the more toiment to hymself and to his bodie, and belike to spite the deuill the more, bled to hold within his bedde by him, a faire quicke virgine, by so longe tyme as he might saie ouer the whole Psalter. Whose holines and perfection was so much bated abrode, saith Fabian, that it gaue occasion to the saied Sergius Bishhoppe of Rome, to send for hym. In whiche season of his there beyng, the saied accusation was in handlyng: what time the child, being but .ix. daies old, was brought to the holy Bishhop Aldelme to bee chrystened, by vertue of whose praisours, the saied childe answered vnto certen questions, and cleared the Bishhop of Rome of that crime, Deo gratias.

**D** We reade to, that Pope Gregorie the great, the same Gregorie that writeth thus: Sunt qui dicunt religionis gratia, Coniugia deberi dissolui. Verum sciendum est, si hoc lex humana concessit, lex tamen diuina prohibuit, per se enim veritas dicit, quos deus coniunxit homo ne separet. Qui etiam ait, non licet dimittere vxorem excepta causa fornicationis. Quis ergo huius latori

Eccl. iij.

legis

27. q. 2.



legis contradicat? Ther be, saith he, whiche hold that wedlocke is  
to be dissolued for religion sake: how be it, that must be known,  
that though mans lawe haue graunted this, yet Gods lawe hath  
forbidden it. For the trueth speaketh it out of his owne mouth:  
whom God hath coupled, lette no man separte. And he the same  
saith againe: that it is not lawfull for a manne to forsake his  
wife, but for the cause of fornication. Who then dare gainsaie  
the maker of this lawe, asketh he: Mary Gregorie, a doctour of the  
Cinill in England, spurneth against this law maker, and would  
needes haue suche separted. Tell hym again, then saith Gre-  
gorie, of my authoritie, Quod mihi durum, atque incompetens  
videtur, vt qui vsum continentie non inuenit, neque castitatem  
promisit, compellatur a sua vxore separari: atque per hoc [quod  
abst] in deterius cadat. Tell hym, that it is thought to me to be to  
soze, and nothynge agreable, that such Ministers as haue not had  
the ble of continencie, nor haue made promise of chastitee, should  
bee compelled to bee separted from their wiues, whereby thei  
might fall to worse, as God forbid. Shewe hym what Innocent  
the thirde in his Lateran Counsaile (Cap. 52) writeth. Tolerabilius  
est enim aliquos contra statuta hominum copulatos dimittere,  
quam coniugatos legitime, contra statuta domini separare. It is  
more tollerable to permit some to remaine, so coupled as thei be,  
against mans Lawe, then suche as be coupled by Lawe, to be se-  
parated against Gods lawe. And tel him further of my authori-  
tee, saith Gregorie, that suche as liue in sole life, should be ofte  
warned by the good & godly shepherdes of the church, that if thei  
beare the stozmes of temptation, with perill and difficultie of  
their soules health, that thei resorte to the pozte of Patrimonte.  
And lette them heare whiche bee ignoraunt of the frailltie of the  
fleshe (saie I there) that Christ hymself whiche is the trueth, spea-  
keth of this perfectio, affirmynge, that not all taketh this woze.  
Whereby he would haue vs vnderstande, saie I, that it is a verie  
hye gift, not geue to euery man. And shewe hym further, biddeth  
Gregorie, what heauie repentaunce I tooke once my self, for de-  
creynge suche a Lawe of separation. Upon the experience wher-  
of, were founde in a Note of myne at Rome, sixe thousande in-  
fantes

Dist. 31. Cap.  
ante trienniu.

De cura past.  
parte. 3. ca. 28.  
¶ 29.

Hildarius  
Episcopus  
Auguste.

**A**ntes heades, murdered by occasion of suche Lawe : and there-  
upon revoked my decree againe, and said with an heavy harte, S  
**P**aules wordes: Melius est nubere quam vri: It is better to mar-  
rie, then to burne in luste: and further added of myne owne, say-  
yng: Melius est nubere, quam mortis occasionem prebere: Bet-  
ter it is to marrie, then to geue occasion of murther. But if this  
doubtyng and dreamyng Thomas Martin (beleuyng nothyng,  
but that he gropeth with his handes) will stave at the number of  
so many, that might perishe at Rome: Shewe him, to ease his in-  
crudelitie, that Rome is no grange : that is resembled to greate  
**B**abilō, populous of people. And further shew him, that he mase  
reade in the life of the Empero; Marcus Aurelius (Capi. xxxvi.)  
at what tyme Pope Anicetus was father there, whiche was in  
the yere after Chyistes incarnation. Crlty. whiche was full. CC.  
yere before Pope Siricius replenished Rome with curtisians, by  
his Sodomitticall Lawe: that the sated Emperour caused an ac-  
count of the people in the Citie, at a plague tyme, to be brought  
hym, whereupon he founde therein of good women, the number  
of. Crl. M. whereof died of the plague. lxxx. M. and of euill wo-  
men openly known noughts, the number of tenne thousands,  
**C**whiche in maner scaped all salety the scole. And further, tell this  
Cicillia, that Huldarichus Bishop of Augusta, reportyng this  
my facte, to Nicholas the first, whiche was about to make the like  
Lawe, did call this decree of myne, woorthely, Hæresis decretum,  
a decree of heresie: and therefore bidde hym reade, that same free  
Epistle of that Huldarichus, and let hym reforme his iudgemēt.  
And furthermore, seying he is an Englishe Docto, tell hym that  
he is to scrupulose, and to soze an exacter in that his owne coun-  
tre. Lette hym reade, what I sated in my Epistle, to Augustine  
their Apostle, that it was a nation, where rather temperate mo-  
**D**deration, should be better to be vled, then sharpnesse of Ecclesia-  
sticall Censures. And let hym further read in that same Epistle,  
how I tempered the matter in causes of matrimony, and degrees  
of consanguinitie, how much I thought it by Apostolicall pru-  
dence, to graunte vnto them to contracte mariage at the fourth  
degree, if thei list: euen so remittynge the rigour of the Churchs  
Lawes.

This Grego-  
ry was CC.  
yeres and od  
after Sirici-  
us in whiche  
tyme the nū-  
ber might be  
well increa-  
sed ouer that  
it was CCC  
yere before  
his daies.  
Inter decreta  
eiusdem.



*Inter decret.  
Gregory primi  
& Gregorij  
Iunioris.*

Latwes then in strengthe: And mozeouer shewe hym, what was **A**  
my resolution vpon that question, whiche Augustine propoun-  
ded vnto me, scz: when the wife is stricken with some infirmitie,  
and can not render due beneuolence to her husbände. He asked  
me, what shall her mate doe in this case: Let hym heare my an-  
swere, which I made for the consideration of that tyme. But first  
tell hym by the waye, a point of his hypocrisie. For where in his  
six. Chapter, he would seme to aduance my estimation among  
the Englishe nation, for that I sent them certaine learned men,  
to retourne them to the faith: and pretendeth in his six. Chapi-  
ter, to be displeased with the proceeding Preachers, as though he **B**  
thet condemned me for a Papiste, and all my writings to be su-  
perstitio and Idolatrie: yet belike for all his enuious flatterie, he  
sheweth but bread in the one hand, and bath in the other a stone  
ready to caste at me, to beate doune my estimation. For he in  
his seventh Chapter, impertinently byngng in this fact with-  
out any witte, taketh vpon him to condemne this myne indul-  
gencie, for sinfull humanitee, as contrary to the Canons, and re-  
pugnant to the Euangelistes and Apostles. But shewe hym,  
he is to malaparte so to iudge, and is to muche without huma-  
nitye towarde his owne people, to repine at my fauour towar- **C**  
des them. And tel hym, that he shall finde this my moderation in  
the bookes of the Counsailes among my Decrees, written to  
Augustine the Englishe Apostle, althoughe he referreth it to  
an other Gregorie, writing to Bishhoppe Boniface, a countrey  
man of ours, who was sent by Gregorie the seconde, Anno do-  
mini. 720. into Germanie, to winne them to the faith, and was  
their Apostle. Who following my example of dispensation, to  
the nation of Englande, graunted the like to the nation of Ger-  
manie, so that in depzaung this moderatio, he condemneth vs  
bothe: and therefore he taketh to muche vpon hym, though Gra- **D**  
tian bee on his side, so to saie, although he mighte haue learned  
that Leo the 4. (Dist. xx. Cap. i.) alloweth the decrees of the said  
Gregorie without exception: where the gloser yet vsing moze  
reuerence to the See Apostolike, maketh it good by his interpre-  
tation, and not to be against either Canon or scripture. But ma-  
keth

**A** keth it a meer case Papall, belongyng onely to his holinesse, as  
ye maye reade in Summa Antonini. parte. iii. titulo primo. Cap.  
xii. parag. prima: and there good reader, if thy chaffe eares can  
heare that catholike doctrine, expende what it is. But what sub-  
teltie was in his head, so to condemne this dispensation, where  
he had condemned Luther before, for the like doctrine, ascribing  
to him to saie: Si vxor nolit, aut nō possit, ancilla venito. Whiche  
pretie stoyle, he learned of his master Pighius, let his owne head  
iudge. But this was his resolution: Bonum esset, si sic permane-  
ret, vt abstinentie vacaret. Sed quia hoc magnorum est, ille qui se  
**N**on poterit continere, nubat magis: non tamen subsidij opem  
subtrahat ab illa, cui infirmitas prepedi, & nō detestabilis culpa  
excludit. That is: Good it were if he would remaine so, & to geue  
hym self to abstainyng. But because this is for them that bee  
greate, and strong in deede, he that can not kepe hymself in con-  
tinencie, lette hym rather marrie, yet let hym not withholde his  
helpe of relief from her, beyng rather excluded from hym for her  
impediments of infirmitie, then for any detestable crime. And if  
this Cuiuslibet will more diligently searche, he shall finde that the  
sated Gregorie the thirde, named the younger, gaue dispensation  
**C**to a manne, to marrie his vncles widowe, so farre within the de-  
grees of consanguinitie: whiche woman was once also professed  
in religion, and had made bothe vowe, and also receiued the baile  
of her profession. And that also he gaue license to certayne But-  
shops and Priestes to minister, notwithstanding the retaynyng  
kill of their wines, or womē in their company: and though Pope  
Zacharias (who next succeeded him) did not muche allowe the said  
former dispensation (as it is commonly vsed in the Papacie, for one  
to annull and repell the decrees and pardons of the other) yet he  
did not dissolue the sated marriage, but wrote to Bonifacius, to  
**P**erswade the partie to retynguish his marriage, as he did hym  
self write a commonitorie onely to the said partie dispensed with,  
by Gregorie aforesaid. But what, O father Gregorie, if this En-  
glish Doctoz, alledgeth in the same place, where you counsaile  
suche as be molested with the stormes of temptation, to resorte to  
the port of marriage: that you declare your minde further there, &



**S**ate: Sine culpa quippe ad coniugium venit, si tamen nec dum  
 meliora voverit: that without blame doe suche come to marriage  
 at the least wise, if they have not afore made a bowe of some bet-  
 ter thyng. If he straieth these my woozdes, saith Gregorie,  
 whiche were for the tyme spoken, or if he will bee still displeased  
 with my former indulgence, tell hym againe that I saie: Quod  
 regulæ sanctorum patrum, pro tempore, loco, & persona, & ne-  
 gotio, instante necessitate traditæ sunt: That the rules of the ho-  
 ly fathers, bee made for the consideration of the tyme, place, per-  
 sone, and matter, and for the necessitie present. **Y**ea, let hym well  
 expende Pope Innocent the third his sayng: Non debet repre-  
 hensibile iudicari, si secundum veritatem temporum statuta quæ-  
 damq; variantur humana. &c. in concilio Lateranensi. Capi. 50.  
 It ought not to bee iudged blame woorthie, if accordyng to the di-  
 versitie of the tymes, mannes decrees be diverse, specially whe  
 brgent necessitie, or evident utilitie require the same: for **G**OD  
 hym self hath chaunged many thynges in the newe Testament,  
 whiche he decreed in the olde. &c. And what equitee is it to force  
 these tymes, when votaries be so young made, to beare the rigour  
 of the Canons, whiche were made for them, whiche were not  
 professed before thirtie yere of age, and not without greate deli-  
 beration and examination. And tell hym againe, that my mea-  
 nyng is (as he might have gathered of the maner of my speaking  
 in my saied pastozalles) that if the votarie hath bowed that thyng  
 that is better to hym in deede and also hath the gifte of God to  
 perforce it: then he can not come afterwarde, without blame to  
 marriage, whiche is not so good for hym, as the other state, wher-  
 of he hath the gifte, and upon experience of Goddes gifte in hym,  
 hath decreed aduisedly, to liue therein. For as saint Thomas  
 writeth: Quamuis vniuersaliter dicatur, homini melius esse con-  
 tinentiam seruare, quam matrimonio vti: tamē alicui hoc melius  
 est. Vnde & dominus, facta de continentia mentione, dicit: Non  
 omnes capiunt hoc verbum, sed qui potest capere capiat. Al-  
 though it be saied vniuersally, that it is better to a manne to liue  
 in single chastitee, then in marriage: yet, to some manne, marriage  
 is better. **W**herupon the Lorde hym self, upon mention made of  
 contē

**A** continence, saileth: Not all men taketh this woorde, but he that can take it, let hym take it. And because we haue made mention of Thomas de Aquino, tell hym that he counsaileth the Acolyte whiche is in feare to leese his benefice for his wiuyng, secretly to kepe his wife, and to deceiue the eyes of the Bishop, though he call hym farther to higher holy orders. For we thinke (saileth he) that that mans ghosly father (if he bee discrete) doeth not muche offend, if he geue that Clarke libertie in secreete confession, to liue with one in secreete Patrimoine: for we iudge (saileth he) it to bee lesse offence to retain his benefice, and to liue in Patrimoine be-  
**W** known, then to haue a concubine, against the pzecepte of God, Capi. xxiii. and rather to haue a wife, then to commit fornicati-  
 on with any other.

Furthermoze, if it should so chaunce, that after this delibe-  
 rate voIwe and pzeomise, the votarie perrestueth, that he is in perill  
 of bzenng, or fornication: tell this Civilian, by auctoritee of  
 sainte Paule, or if he would captiously glose his wordes, by auc-  
 thoritee of sainte Augustine, whom he can not without shame  
 weaste, that it were better, even for suche, to marrie, then to  
 bzenne: wrytyng De virginitate. Multas earum reuocat a nubens  
**C** do, non amor praelari propositi, sed aperti dedecoris timor, ve-  
 niens & ipse a superbia, qua, formidatur magis hominibus des-  
 plicere quam deo. Hæ igitur quæ nubere volunt, & ideo non nu-  
 bunt quia impune non possunt (*quæ melius nubere quam*  
*vrerentur*) id est, quam occulta flamma concupiscentiæ in ipsa  
 concupiscentia vastarentur, quas poenitet professionis, & piget  
 confessionis, nisi correctum cor dirigant, & dei timore rursus li-  
 bidinem, vincant, in mortuis deputandæ sunt: siue in delitijs a-  
 gant, siue in laboribus & ieiunijs, & magis ostentationi quam  
 emendationi seruiantibus. That is: Many of these professed vir-  
 gines, be holden backe from marriage, not by the lone of so excel-  
 lent a purpose, but so; the feare of open shame, whiche cometh of  
 very pride, wherein thei bee moze afrated to displease manne,  
 then God. These women therfoze that haue a will to Mar-  
 rie, and Marrie not, because thei can not doe it without blame,

ff. ij.

(whiche

Thomas in  
 scima Ca. 165.



(whiche women should doe better, saith he, to Marrie then to brenne) that is: Then that thei should with the secrete flame of concupiscence, be consumed in the saied concupiscence: who, for that thei repent them of their profession, and bee weary of that thei haue confessed: excepte thei reforme their harte, and better directe it, and in Goddes feare againe, overcome this lecherous affection of theirs, thei are to be counted as dead, whether thei liue in pleasures, or yet in labors and fastynges, doynge all that thei doe, for ostentation and outward pretense, rather then for amende mente of life in deede. Thus byng this Ciuilian to expende these wordes of saint Augustine: *whiche should doe better to Marrie, then to brenne*: and see what he can saie. And shewe hym an other place of saint Augustine *de bono viduitatis. Capi. viii.* Where he saith the same in these wordes: *Melius esset illis posse continere quam nubere. Sed melius nubere quā retro post sathanam ire. id est, ab illo excellenti virginalis vel vidualis castitatis proposito in posteriora respiciēdo cadere & interire.* It wer better for them thei could contayne, then to marrie, but yet better to marrie, then to goe backe after the deuill, that is to say, to fall fro that excellent purpose and bowe of virgines, and widowes continencie, to looke backe behinde her, and to perishe. Although S. Augustine saith there, that such as doe not performe their promise, be iustly condemned. And if S. Augustine will not contente hym, bring in Cyprian, writing of virgines professed in chastitee, whiche afterwarde, neuertheless were founde to liue bichastly with certain deacons, not as with husbandes openly, as Pighius writeth the wordes, but as with lecherous Deacons secretly: *Si aut̄ perseverare nolunt aut non possunt, melius est vt nubant, quam vt in ignem delitij suis cadant.* If thei will not abide, or can not perseuer, better it is, saith he, that thei did marrie, then that thei should fall into the fire of lustes and concupiscences, by their deintee behaviour. Now if saint Cyprian can not contente this manne, who of all writers in the Church, could not abide this Jackanapes pretended and coloured chastitee in the Clergie, against the whiche he did write an whole booke, *De singularitate clerico-*

**A** clericorum: And saith thus. Peius est quam moechari, continen-  
tiam ducere criminofam, & infamem ferre sanctimoniam. It is  
wozse then adultery, to live in chastitee that is faultee, and to pre-  
tende holinesse, that is defamed in it self. And in the proccesse of  
that booke, againſt ſuche as refuseth wiues, and receiue women  
into their houses, vt quid ſibi adhibuit mulierem, qui ducere cō-  
tempnit vxorem? **W**hy a Devil dooeth he take a woman in to  
him, saith he, that disdaind to marrie a wiſe: And saith moze  
ouer, that ſuche: Ingerunt blasphemiam religioni: Et q̄ huiusmo-  
di coniunctio suspecta, etiam ſi adulteros non poſſit facere, facit  
tamen peiores adulteris & incestis. **S**uche, saith he, that refuse  
wiues, and yet will haue women, thei beſpot our religion with  
blasphemie: and how ſoever thei pretende, that honeſtee is not  
hurte by ſuche ſanctuaritee, saith he, and that thei can live in  
their company, without committing any adulterie: yet, saith  
he, thei be wozse then adulterers, and inceſt perſons, in ſo doing.

**B**ut if **S.** Ciprian can not ſtop his mouth: then saith ſainct  
Gregorie, bryng hym in his owne very doctoꝝ, ſo oft alledged by  
hym: **S.** Hierome, to whose aucthoꝝitee he recourſeth ſo earnest-  
ly foꝝ his defence, wꝛityng that foꝝ hymſelf he muſt bee beleued  
of euery good chꝛiſtian man. Sanctum virginis propositum, &  
caeleſtis angelorumque familiae gloriae, quarundam non bene-  
agentium, nomen infamat, quibus aperte dicendum eſt: vt aut nubant, ſi  
ſe non poſſunt continere, aut contineant ſi nolunt nubere. The report of ſome  
certain virgins, whiche bleth them ſeloes not well, diffameth the  
holy purpoſe and vowe of virgines, and the gloꝛie of this hea-  
uenly and angelike companie, to whom it muſt bee plainly and  
openly ſaid, that either lette them marrie, if thei can not keepe  
them ſelues in chaſtitee: oꝝ els let them keepe themſelues in cha-  
ſtitee, if thei will not marrie.

**D** Let this Ciuitian expende theſe wooꝝdes, and if he ſtaieſt at  
them, as doubtyng whether **S.** Hierom meaneth of holy virgins:  
tell hym that Eraſmus noteth bp̄o this place, that Hierom is like  
to meane ſo. But if he will not yet be refoꝛmed, adhibe adhuc v-  
num, aut duos, vt in ore duorum vel trium teſtiū, ſtet omne ver-  
bum. Take one oꝝ two wiſneſſes mo, that in the mouth of two

Here might  
as good an  
argument be  
made that the  
Clergies ſul-  
pected chaſti-  
tie is wozse  
then adultery  
and inceſt, as  
**D.** Martine  
maketh, in  
ſaiyng that  
votaries ma-  
riages be  
wozse then  
adulteries &  
inceſtes foꝝ  
breakyng  
their vowe.  
*Ad demetria-  
dem virginem*



In decretis  
Gelastij. Ca. 23

or thze, the truth may stande. Bz yng hym to one of our pzedecef-  
soz, Gelasius the first, whiche liued about the yere of our lord 184  
speakyng of widowes that had made their volwes of Chastitee.  
Si propria voluntate professam, pristini coniugij castitatem, mu-  
tabili mente calcauerint, periculi eorum intererit, quali deum sa-  
tisfactione placare voluerint: quia iuxta Apostolum, primam fide  
irritam fecerunt. Sicut enim si se forsitan continere non poterat,  
secundum Apostolum nullatenus nubere vetabantur: sic habita  
secum deliberatione, promissam deo pudicitie fidem, debent cu-  
stodire. Nos autem talibus, nullum laqueum debemus iniicere,  
sed solum adhortationes premij sempiterni, penaq; proponere  
diuini iudicij, vt & nostra sit absoluta conscientia, & illarum pro-  
se, rationem Deo reddat intentio.

If after thei haue pzofessed voluntarily of themselves, cha-  
stitee, after their former matzimonie, and yet by mutabilitie of  
mynde treade it vnder their seete againe, at their owne perill be  
it, by what amendes thei shall pacifie God againe, in as muche  
as thei haue, as the Apostle saith, made their firste saith boide.  
For as if peraduenture thei could not liue chaste, thei were not  
forbidden any maner of wates by the Apostle to marie: euen so,  
after so good deliberation taken with themselves, thei ought to  
haue kept their saith and pzomise of chastitee, so betrouthed to  
God. How be it, we ought not to cast any snare to suche, but only  
lay before them the pzomises of everlasting reward, & the paines  
of Gods iudgement, wherby, bothe our conscience maie bee dis-  
charged, and that their entent maye make answer to God for  
themselves. Thus farre Gelasius. And yet further to satisfie him,  
bide hym expende that decree, of an other pzedeccessour of ours,  
Leo the first, who intreatyng of suche votaries as do relinquishe  
their pzofession, and betake them to warfare, or to mariage,  
whom though he commende not, yet he chargeth them not with  
separation (no moze then saint Augustine chargeth Bonifacius  
the Captaine, after his volwe, to bee separate from his wiffe)  
but onely inioyneth them penaunce, for breakyng suche volwe  
and pzofession so deliberatly taken in good age, on their owne  
free will unconstrained. Now, saith saint Gregorie, if this will  
not

In decretis  
Leonis. 1.  
Ca. 12.

Epistola. 70

- A** not yet suffice to put witte into this wyters head, to admit reasonable moderation, as pertinacie maie bee frowarde and seldom satisfied: then bryng him to the churche, to the Counsailes representyng the whole vniuersall Church. Where the holy ghoſte is resident, and Chriſte is really (as he hymſelf deſineth) present. And if he will be yet obſtinate, & will not heare that, then ſpend no more labour about hym, but count hym as an Heathen and Publican. And then followe ſainct Pauls precept of hym ſo; his pertinacie, as neuer thinkyng to haue good of hym: ſciens quia euerſus eſt, qui eſt huiusmodi, & peccet per ſe damnatus. Ca. 4. D. ij.
- B** knowyng that he that is ſuche, is perverted, and ſinneth euen dampned by hymſelf. Shewe hym the ſecond Counſaill Arelateſe, holden vnder Silueſtre about the yere of our lord. 326. where it is wrytten: De puellis quæ ſe vouerunt deo, & preclari nominis decore floruerunt, ſi poſt viginti & quinque annos ætatis, ad terrenas nuptias ſponte tranſierunt, id cuſtodiendum eſſe, decreuimus, vt cum hijs cum quibus ſe obligarunt, communione priuentur, ita vt eis poſtulantibus, pænitentia non negetur. &c. Cap. 33.
- C** ſuche virgins whiche haue vowed themſelues to God, and haue been verie notable by the woꝛſhip of ſo excellent a name: If thei once come to the age of. xrb. yeres, and then ſhall tranſlate themſelues of their owne head, to earthly marriage, we decree this to be obſerued. That with ſuche with whom thei be coupled, thei be denied the Communion: yet in ſuche wiſe, that if thei doe require it with penance, it be not denied them. Alſo in the Chalcedon Counſaill. Ca. 16. it was decreed. Si qua virgo ſe dedicauerit deo: ſimiliter & Monachus, non licere eis iungi nuptijs. Si verò inuenti fuerunt &c. If any virgin hath conſecrated her ſelf to God, as alſo the Monk, it is not lawfull to them to cōtract matrimonie: but if thei be found ſo to do, let them remaine excommunicated.
- D** Notwithſtādyng, we decre that thei maie haue humanitie ſhewed them, if the Biſhoppe of that place ſhall thinke it ſo good. Furthermoze, in the Counſaill of Tyre, about the tyme of Leo the firſt, or els vnder Hillarius, about the yere of our Lord. 444 whereat was a Biſhoppe of our nation: Manſuetus by name, Licet a patribus noſtris eſt commiſſa authoritate, id fuerit conſtitutum,



eutem, vt quicumque Sacerdos vel Levita filiorum procreationi  
 operam dare fuisset conuictus, a Communione Dominica absta-  
 neret: Nos tamen huic districtioni moderationem adhibentes,  
 & iusta constitutione mollientes &c. Although it hath been de-  
 creed of our fathers, by authoritie committed vnto them, that  
 what soeuer Priest or Levite, being conuict, to geue hym self  
 to generation of childre, should abstaine from the Lordes Com-  
 munion: Neuerthelesse, to attempte some moderation of this  
 Lawe, and easynge it with some moze reasonable constitution:  
 we haue decreed that a Priest or a Levite that will hold hym to  
 matrimoniall desire, or yet will not cease from generation of  
 children: that he be promoted to no hie degree: And that he take  
 not vpon hym to offer Sacrifice to God, or yet to minister to the  
 people. Lette it onely suffice suche, that thei bee not withdrawen  
 from the Communion. And in the firste Spanishe Counsaill at  
 Tollet, kept vnder Anastatius, ye maye reade, that Deacons, if  
 thei will contayne, though thei haue wiues, yet maye bee in the  
 Ministerie. If thei will vse their wiues, the thei shal go no higher.  
 And if thei be priestes & beget children, then thei shall not for that  
 cause be promoted to any Bishopricke. And in the fourth coun-  
 saill at Tollet the 43. Chap. it is saied, q Clerici qui sine consul-  
 tu Episcopi sui, vxores duxerint. &c. separari eos oportet. Suche  
 clerkes as without license of their Bishop haue married wiues,  
 muste bee separated. Suche then as haue married, with consent &  
 assent, of not onely their owne Diocesanes, but of all the Bish-  
 ops in England, should be extremely dealt with, if thei should  
 be separated. But if I should here report all suche Counsailes, as  
 maketh this the onely and most paine for married priestes, if thei  
 will so continue, to bee sequestered from their Administrations or  
 Benefices, I might saie with S. Hierom: quod tantus numerus  
 congregabitur, vt Ariminensis synodi multitudo superetur. So  
 great a number should bee brought together, that would passe  
 the multitude of the Counsaile holden at Ariminum. And here  
 if ye bee desirous, Master Martine, for some suspicion that is in  
 your head, to knowe in what conference saint Hierom speaketh  
 this foresaied comparison: Well, it will bee little to your aduan-  
 tage,

Epistola ad O-  
 ceanum.

**A** tage to heare it. Therfore this is the conference (Carterius Hispania Episcopus, homo & etate vetus & Sacerdotio, vnā antequā baptizaretur, alterā, post lauachrum, priore mortua duxit vxorem; & arbitraris eum contra Apostoli fecisse sententiam, qui in Catalogo virtutum, Episcopum vnus vxoris virum preceperit ordinandum. Miror autem te vnum protraxisse in medium, cum omnis mundus, his ordinationibus plenus sit, non dico de Presbyteris, non de inferiore gradu, ad Episcopos venio, quos si figillatim voluero nominare, tantus numerus congregabitur, vt Ariminensis Synodi multitudo superetur. Carterius, a Bishop of Spayne, a man as well auuncient of age, as of Priesthode, married one wife befoze he receiued baptisme, and after her death, when he was baptised, married a seconde wife, and thy iudgement geueth thes that he did contrarie to the mynde of the Apostle, whiche in the beuroll of suche vertues as belong to a Bishop, commaunded hym to be admitted to that orde, which should be the husband of one wife. I maruaile, saith S. Hierome, that thou hast brought forth for example, but one onely man (Carterius) sayng all the worlde is full of suche, as be in this wise ordered. I meane not of Priestes onely, or of ministers of the lower degree: but I will come to Bishops, whom, if I would peticularly rehearse by name, there would arise suche a number, that it would exceede the multitude whiche were at the Counsell at Arymyne. What hath the recityng of this sayng of saint Hierome holpert your whole cause, if ye stick to his auctoritie: For he saith, that all the worlde is full of priestes, and Bishops whiche were married menne, of two wiues, one after an others death. Secondly, that he vnderstandeth saint Paule, a Bishoppe, to be the husbande of one wife, not as ye expounde it, of hym that had neuer but one in all his life, but so he haue but one at the tyme of his consecration. Thirdly, he calleth the beyng the husbande of one wife, on of the vertues that belongeth to a Bishoppe.

If ye will, maister Martin, indifferently expende the moderations afore rehearsed, ye shall perceiue that ye be to soze and rigorous, to pronounce that Englishe Priestes, already married by laue of the realme, beside the depriuations of their livinges,

Eccl. i. and



and sequestration from ministeryng, should not be able to satisfie, **A**  
 excepte the remedie, their no fault at all with separation. And for  
 further refozming of your iudgement herein, you should do well  
 to consider, what prudence and moderation, that noble and wise  
 politike Prince Charles the v. used in his Interim, for Germany  
 where he found the whole estate of the Clergie geuing them sel-  
 ues to marriage, without any publike or common consent of the  
 law Imperiall. For though in that order of doctrine he expessed  
 his desire, wisshyng that there could be found many in the Cler-  
 gie whiche would liue a sole life, and perfozme a true chastitie in  
 dede: yet bearyng with the that had doen to the contrary: neither **B**  
 proceeded he against them by law to depnation, nor yet to sepa-  
 ration: but permitted them to continue still in their ministrations  
 and livinges, vpon what priuate authoritie soeuer they took vpon  
 them to marrie. And might not the like tolleration haue been in  
 our realme after suche open lawes passed, in suche scarcities of mi-  
 nisters in the realme, where now, through such extreme dealing  
 as is used, diuerse of the Queenes subiectes, are dyuen to great  
 miserie, and the state of the minesterie is left bare. The like pr-  
 dence & equities used Leo the first, when he went about to refozme  
 certain abuses crepte into the churches of Afrike concernyng the **C**  
 disorderly orderyng of Bishops and Priestes. Where he was  
 enforced for that tyme, to beare with some inconueniences, char-  
 geyng neuerthelesse, that the like should no moze bee committed  
 afterwarde. And there he speaketh after this sorte. Quia circum-  
 stant nos hinc mansuetudo clementie, hinc censura iustitie. &c.  
 Because that on the one side standeth fauour and clemencie: on  
 the other side execution of iustice, and because all the waies of the  
 Lord, be mercie and truth: we be compelled (agreable to pittie,  
 that is in the Apostolike See) so to temper our sentence by exp-  
 dyng the difference of offices, that some thinges we must tolle-  
 rate, & some thinges vterly dissolue. Thus maie we see of what  
 meke spirite these fathers were in their gouernement, to beare  
 with inconueniences, acco:dyng as the vrgent occasions of ty-  
 mes did require, in so much that they suffered marriages to stand  
 that were contracted already, though contrary to positive laws  
 and

*In operibus  
 Clementis Epis-  
 tola 49. & in  
 Libris concilio-  
 rum Capi. 85.*

**A**nd were content for necessitee, to forbide them onely for after-ward: where one hotte Ciuitians harte should bzaist in his bodie, if those Mariages should not be distracted, that be made by open Lawe of the Crowne, and not against any one Lawe of Nature, or God, excepte it be against the Lawe of his God, even his, that sitteth in the Temple of God, shelyng hym self as God, for the whiche presumption, my Lorde of Duresme calleth hym bothe Lucifer, and Antechriste to, and my lorde of London and others, calleth hym somewhat. But I paise you, what came into your head, maister Martin, so shamefully to flander Doctoꝝ Ponet,

Ca. 13. Litera  
KK. 1. B.

**B** for wrytyng, that Mariage of Priestes were not forbidden, befoze kyng Henry the firste, where his wordes may be aduouched, to bee mooste true, by witnesse of diuerse aunciente wryters, as well Diuines, as Lawiers, and Historiographers. Henry Hunteyngton, saith plainly these wordes. Anselmus archiepiscopus, ad festum sancti Michaelis concilium tenuit apud Londoniā, in quo prohibuit vxores sacerdotibus Anglorum (*antea non prohi-*

Li. 7.  
Chro. Iorenalli  
Nicho. Trinet.

*bitas*) quod quibusdam mundissimum visum est, quibusdā periculolum, nē dum munditias viribus maiores appeterent, in im-

**C**munditias horribiles, ad Christiani nominis summum dedecus inciderent. That is: Anselmus Archbisshoppe, at the feast of S. Michael, helde a Counsaile at London, in the whiche he forbade priestes to haue wiues (*which were neuer before forbidden*) the whiche thyng semed to some, to be mooste pure, to some others dangerous, leasse that whiles they seeke puritee, moze then strength is able to beare, they fall into horrible impuritee, to the greate dishonoꝝ of their Christian name. Now, thus wryteth Hunteyngton of Anselmus Counsaile, a Bisshop moze seuerer & superstitious in this poynce, then became his learnyng, and per-

**D**aduenture in some other poynces also, if it be true that Willyā of Palmesburie wryteth of hym: scz, that he neuer vttered any word, the remembraunce whereof did greue his conscience, where yet he remembryng that aboute supper tyme, he did eate a raine Perryng, he knocked hymself on the bzeast, and bewailed

Anno domini  
1502.  
Colātes culicem  
& Camelum  
deglutientes.



his synne, for that he had taken rawe meate against the Lawe. **A**  
 Well, this good father, in his hotte zeale against mariage cha-  
 stitee, gaue great aduenture, to induce libertee of Sodomiticall  
 vice, for whiche he was compelled in the self same very Coun-  
 saile, to prouide by Canon, charging that crime with excom-  
 munication, vntill the offenders and continuers therein, by co-  
 fessio and penance, should deserue absolution, where the Cler-  
 gie for marryng, & continuing in the same, should neuer bee ab-  
 solued by confession or penance. In deede Dunstane befoze the  
 Conqueste, with Ethelwolde of Winchester, and Oswolde of  
 Worcester, all three Monkishe Bishoppes, expelled Secular **B**  
 married Priestes out of Cathedrall Churches, but condemned  
 not their marriages, nor separated them. *¶* Yea, the storyes repozte,  
 that thei expelled secular priestes, bothe married & vnmarried, ex-  
 cept suche as would by conuersion, be made Monkes. Of whiche  
 three Ranulph saith of Ethelwolde (being commonly called the  
 father of Monkes) that he was a good manne in other deedes,  
 though he were hadde in that dooing, and broughte thereto, by  
 counsaile of whisperers and titifilles. And certainly, it could bee  
 no greate good deede of charitee, so muche to iniurie the Secular  
 priestes, and to aduance the Monkes, suche as thei wer in those  
 dates, as Willyam of Palmesburie writeth, De pontificibus:  
 whose wordes be these. Monachi Cantuarienses (sicut oēs tunc  
 temporis in Anglia, secularibus haud absimiles erant, nisi quod  
 pudicitiam nō facile proderent) canum cursibus auocari: auium  
 prædam raptu aliorumq; volucrum per mane sequi: Spumantis  
 equi tergum promere: tesseras quaterere: potibus indulgere; deli-  
 cationi victu & accuratori cultu, frugalitatem nescire, parsi-  
 moniam abnuere: & cætera id genus: vt magis illos Cōsules, quā  
 Monachos frequentia famulantium diceret. **C**  
 That is: The Mo-  
 nkes of Canterburie, as also at that tyme, all the rest in England,  
 were not vnlike to the Secular menne, sayng that thei would  
 not lightly lose their Chastitee, thei were sone called from their  
 religious contemplations, to see the runnyng of their boundes,  
 thei folloved earely in the Mornyng their prate, in hankyng of  
 birdes, and other wilde foule, thei ride abrode on their somyng  
 palfrases

Li. 7.

de Pontificibus

**A** Waltraies, thei plase at the dice, thei geue them selues by to dꝛin-  
kyng and quaffyng, and by their moze delicate sedyng, and their  
moze nise apparelling, thei had no knowledge of frugalitee,  
and contemned temperancie, and suche other of that kynde, that  
a man might haue called them rather Consulles, then Donkes,  
by the greate traine of their waityng men. Whiche thyng, sayth  
the storie, Lanfrancke the Archbushoppe beholdyng, held his pa-  
cience for a tyme, and would not utterly discharge their daintie  
myndes, with any sharpe discipline. For he knewe, as he was  
moſte skilfull in the arte of artes, that is, in gouernyng of soule,  
that long custome, is halfe an other nature, and that by sodaine  
tourne of maners, the tender myndes might sone bee exaspera-  
ted. Wherefore with gentle monitions, as occasion of tyme would  
serue, abatyng sometyme one vice, sometyme an other, he did  
whette their myndes to goodnesse, with the Whetstone of ver-  
tues, and so forth in the storie. Thus, maister Martin, ye maye  
not onely see prudence moderation of this auncient father in his  
gouernance, cleane contrary to your disposition: but also ye  
maye note, how truly Polidore writeth in this greate matter, of  
expellyng Secular Priestes out of their churches. That is (as it  
is also rehearsed) expellyng euill priestes, and brought in woꝛse  
Donkes. But to retourne againe to our former matter. To al-  
ledge moze wyters in so manifest a matter, were to tedious, and  
therefore in this allegation, your owne reprooſe may be well re-  
sorted against your self, Mendacē memorem esse oportet. A liar  
had neede to haue a good remembraunce. Now sir, because you  
would hold your penne still in flaunderyng, immediately after,  
you fall to an other flaunderous lye: where you bee not ashamed  
to saie, that the tale written of Ioannes Cremenſis Ptesbyter  
Cardinalis, is forged of some heretike: and that it is like to be one  
of Bales counterfette stories in his booke of botaries, whiche ye  
call a filthie and scouldyng booke, haunyng moze lyes then lines.

*Litera. KK. a.*



Lib. 7.

hystorycall antiquitie: We would rather haue inwardly lamented, A  
 for suche monstrous filthines to be charged by storie, vpon suche  
 as ought to bee lightes and Lanthornes vnto all other in goodli-  
 nes and puritee of life, and would rather haue remedied that vn-  
 speakable vncleennesse, by them to openly bled, with Goddes ho-  
 ly institution of Patrimoine. But sir, where you attribute this  
 storie of Ihon Cremenfis, to some heretike, ye make many fatte  
 heretikes: and where you saie, it is but a tale forged, and one of  
 Bales counterfette stories, ye shall heare what Henry Hunting-  
 ton recordeth thereof. Ad Pascha, Cremenfis, Cardinalis Roma-  
 nus, descendit in Angliam, peregrinatusq; per episcopatus & ab- B  
 batias, non sine magnis muneribus, ad natiuitate sanctæ Mariæ,  
 celebrauit concilium solenne apud Londoniā. &c. Sed quia Mo-  
 ses, dei secretarius in historia sancta, parentum etiam suorum, vt  
 virtutes, ita & vitia, scilicet, facinus Loth, scelus Ruben, proditio-  
 nem Symeō & Leui, inhumanitatem fratrum Ioseph: nos quoq;  
 veram historiæ legem de bonis & malis sequi dignum est. Quod  
 si alicui Romano, vel prælato displicuerit, taceat tamen, ne Ioanis  
 nem Cremensem sequi velle videatur. Cum igitur in concilio  
 seuerissimè de vxoribus sacerdotum tractasset, dicens summum  
 scelus esse, à latere meretricis, ad corpus Christi conficiendum sur- C  
 gere, cum eodem die corpus Christi confecisset, cū meretrice post  
 vesperam interceptus est. Res apertissima negari non potuit, ce-  
 lari non debuit. Summus honor ubiq; habitus, in summum de-  
 decus versus est. Repedauit igitur in sua, dei iudicio confusus, &  
 inglorius.

At Easter Ihon Cremenfis, Cardinall of Rome, came doune  
 into Englande, and making his progresse through Bishopp-  
 rickes, and Abbates, not without greater rewardes, aboute the  
 Patritie of our Ladie, helde a solenne Counsaile at London.  
 But because Moses, Goddes secretarie, in the holie storie, as he D  
 wrote the vertues, so did he also the vices, yea, of his owne pa-  
 rentes, that is to saie, the outrage of Lothe, the abhominatiō of  
 Ruben, the treason of Symeon and Leuy, the vnnaturalnesse of  
 the brethren of Ioseph: euen so it becometh vs to followe the true  
 Lawe of storie, bothe of good and euill. But if it shall displease  
 any

**A**ny Romaniste or Prelate, saith he, I reade hym to holde his peace, and be still, lest it will be denied, that he desired to folowe **J**hon Cremenfis in wordes and deedes. He therfore, when he had made greuous processe, in that Counsaile, against Priestes wiues, sayng, that it was a foule synne and a greate, to rise fro a strumpettes side, to make Chyistes body: when he hym self, the same very date had saied Masse, was taken with a strumpet after Cuen song: the facte beyng moste open, could not bee denied, nor ought to bee hidden. What high honoure had enery where to hym before, was touned to high shame and rebuke. Where upon he trudged home againe, by Goddes iuste iudgemente confounded, to his greate dishoneste. Thus farre Henry Huntington, a manne liuyng at that age.

Here you see, master Martine, an auncient wryter, no heretike, Archdeacon of Huntington, foure hundred yeres past and an halfe, to haue tolde this storie of this good holy ympe of Rome Church, beyng warned yet afore by Pope Honorius, whose letters to hym and others, Symon of Duresme, doeth recite in his booke, wherin he nameth hym *Præbiterum Cardinalem*, prieste Cardinall, and prateh hym, as beyng sent before into England

**C** by his next predecessor Calixtus, that he would behaue hymself in his Legation, as a wise & a discrete childe of the Rome church, and as may appertaine to the honour of God and the honestie of the Apostolike See. The same Honorius, wrytyng to the Archebushops, & Bushops, Abbattes and nobles (suppresyng yet the kynges name) charged thus: we prate you, admonishe you, and commaunde you, that you would reverently receaue hym, as the vicar of holy S. Peter, humbly to heare hym, and at his call to hold solemnely, with hym, conuocations, so that by his and your diligence, all thinges may bee reformed in your realme, whiche

**D** are to be amended, and those thinges whiche are to be stablished, may (by the inspiration of the holy ghost) be confirmed, amongest the Canons of which holy Counsaill, priestes be plaine separated from their wiues, vnder paine of losse of their Order: and Marriages, either of consanguinitie or affinitie, contracted within the seuenth generation, be commaunded to bee seperated.



How if neitheir Secular Priestes, nor religious Monkes testimonie, will serue Maister Martin, Roger Houeden a secular man, in courte with the kyng Henry seconde, in greate estimation and credit, wrytyng in his booke, saith: that there fell a marvellous misfortune to this Cardinall, beyng so hotte in his Counsell against priestes mariage, and agreeth fully with the foresaid testimonie of the saied Henry in the same. If yet, you will haue moze testimonies, Polydore in his booke the tenth booke (how craftely soeuer for the honour of Rome Church he suppresseth his name, as belike you would haue the laye people to take it for a lye, to save the honoz of your wincles church, how leude soeuer it be notoriously known) reporteth of the same cardinall, & after his solempne sermon, inueighnyng against lawfull mariages, he was so pruely waited, that within a while after, he was taken with an harlotte in companie vnlawfull. Furthermore Sir, this matter semeth so little counterfeited, that other wryters as firme the same, as Fabian, sometime Citezen and Shertiffe of W<sup>o</sup>don, in his Chronicle, saith, that this dissimuled docto<sup>r</sup> tooke so great seruencie in the correction of the priestes of England, that in the euening folowing, after that he had so lewdly blowne his bozne, sayng that it was a detestable sinne to ryse from the side of a strumpet, to sacre the bodie of Chyiste: he was taken with a strumpette, to his open shame and rebuke. From whose testimony differeth not Ranulph of Chichester in his Polichronicō. Further Mathew westmonasteriensis, otherwise named Florilegus wrytyng of the saied Thon Cardinall, thus saith. Dictus Ioannes qui in concilio, omnes concubinaros Sacerdotes maxime damnauerat, in eodem vitio deprehensus est: The saied Thon, whiche in his counsell, had verie greatly blamed Priestes that vsed concubines, was taken hymself in the same crime. Also Mathew Parise, in his Chronicle in that verie pere, recordeth the same booke, of this holy and chaste Cardinal of Rome, who came into England with great honour, but packe home againe with woorthie shame. Loe, suche commonlye are the slaunderers of true matrimonie in others, most shamefully abusing themselves with harlottes, pretending and exalting their Church chastitee

Lib. 7. Cap. 16  
Anno. 1125.

**A**lle in hypocrisie, but hate it in their whole practise of their life, as  
 stoies fullie make mention of suche, beyng the very successo  
 of Hierax an heretike, of whom Epiphanius writeth in his stoie,  
 of whom some mention is made befoze. And if yet none of all  
 these will serue to discharge Iohn Bale, to make hym the firste  
 authoꝛ therof, oꝛ to disprove it to be a forged oꝛ counterfet stoie,  
 ye maie looke further in other histories, bothe in Frenche and  
 Latine, and finde, almoste all that write of those daies, to speake  
 of the same Cardinall to like effecte. And therfoze M. Martine, is  
 it reason that ye write, that it was some heretike, that forged  
 this tale, as ye would make the world beleue? Is it not a shame  
 foꝛ you, to holde of so muche vniuersal and absolute knowledge,  
 in al stoies, both Ecclesiasticall and prophane, of al countries in  
 Chyistendome, and out of Chyistendome, and to be blind and bare  
 at home in the stoies of your owne countrey, beyng so many,  
 written by me bothe of great credite, and of notable learning &  
 life? And dare you pronounce all these, in your bolde arrogante  
 spirite, to bee heretikes? none of them all woꝛthy credite with  
 you, of so diuers vocations as thei are. Some Seculer Priestes  
 of worship, some regular Monkes in profession, some secular lay  
 menne, in place of credit and estimation, some liuing at that be  
 ry tyme, and members of that holy Synode: I do but merralle,  
 what confidence you had in other mens credites, to write so im  
 pudently, not castyng with your self, to what commendable ende  
 your gaye bolstered booke would come vnto, when it were once  
 examined, by any mā of meane learning oꝛ reading. But ye put  
 me in mynde by your owne woꝛdes, wherewith you charge o  
 ther menne, that ye bee like to be blowen by spiritu impostoris,  
 with a spirite of erroꝛ, that ye can within so few lines, write two  
 so notable lies and erroꝛs. It is to true that the wise man saith  
 of suche men: Quod frequenter praeoccupent pessima, redargu  
 ente conscientia: Thei oft take vpon them matters of the worste,  
 to the condemnation of their owne conscience. Foꝛ where wic  
 kednesse is alwaies doubtfull in it self, it geueth testimonie to  
 his owne shame. Foꝛ euer doth a spiced conscience, take vpo hym  
 to attempte matters of crueltie. Wherevpon, I may conclude  
 Wh. j. with

Sap. 17.



With your owne wordes in the self same place, that he maye well  
 be called a poore soule, that will put you and furthe as you bee in  
 truite, with the information of his soule, that is so little trustie oꝝ  
 true in his wordes. Shall a man credite such a doctoꝝ oꝝ teacher?  
 that within (not twoo leaues as ye wyte) but within twelue  
 lines compace, wil vtter suche slanderous lies vpon other men?  
 And deface the creditte of open scoles, beyng in many mennes  
 bandes. Verily if we should consioer how vniuersallie this man  
 sheweth hymself vnisoꝝme & constant, in wyestyng, contoꝝtyng,  
 and false repoꝝtyng of Scriptures, of doctoꝝs, of Bishoppes de-  
 crees, of Counsailes, Canons, and of scoles, throughout all his  
 booke, in suche fashon, so impudently, that I can not imagine,  
 that Lucian hym self, when he wrote his booke, De veris narra-  
 tionibus, had halfe so good a bouget, is the vtterance of his ve-  
 rities: as this manne hath broughte a waie, belike out of Paris,  
 from among the Sorbonistes. So that I maye saie: Torus quan-  
 tus, quantus est, a vertice ad vltimum vsq; calcaneum, ex menda-  
 cijs ineris, & dolis confictus est & conflatus: In like maner, to  
 note a poynce oꝝ twoo, how he handeleth hym self in his Coun-  
 sailes, alledgyng and wyestyng, in the x. Chapter of his booke,  
 prouyng that Priestes maried in Englande, are not onely to be  
 depꝛiued, but also to bee separated: he alledgeth a fragmente of a  
 Canon, out of Concilium Epaunenſe: Incestis coniunctionibus  
 nihil prorsus venie reseruamus, nisi cum adulterium separatione  
 sanauerint. Incestus vero nec vllō cōiugij nomine pallietur. We  
 doe reserue no pardon at all (saith the holy Counsaile) foꝝ Ince-  
 stuous copulations, excepte thei amende their aduoutrie and fil-  
 thy life, by separatyng them selues a sunder. Neither let Incests  
 be coloured oꝝ couered, with the cloked pꝛetense of Matrimonie.  
 Here, maister doctoꝝ, ye doe moſte impudently, bothe cortail the  
 Canon, and also as vntrely wyſſe it. Foꝝ, that it might be kno-  
 wen, what be these incestuous mariages against Nature, which  
 ye saie can not be otherwiſe healed, but by separation: The Ca-  
 non farther readeth them by name, oꝝderly. Among whiche In-  
 cestuous mariages, Priestes mariages bee not numbred, and  
 thoughc thei were, yet there is expꝛessed a greate moderation,  
 whiche

Lra. R. iij.

Can. 30.

**A** whiche ye woll not make mention of. For after the Canon had named sower of suche vnlawfull copulations, it saith thus of them. Quos vt a presenti tempore prohibemus, ita ea quæ sunt antèius instituta, nō soluimus. Which mariages, as for hereafter we doe forbidde: so those which be already made, we will not dissener. After whiche woozdes, the Canon rehearseth the reste, and defineth of them thus. Sanē quibus coniunctio illicita interdicitur, habebunt ineundi melioris coniugij libertatem. That is: To whom suche vnlawfull copulations bee forbidden, shall bee granted libertee, to get theim better mariages. Whiche latter parte of the Canon, in the Print of Peter Quintell, Anno. 1538. though it hath, Non habebunt: yet the terte is purged in the seconde Counsaile at Towres, in the twoo and twentie Chapter, where it is at large set out.

Furthermoze, the selfe same degrees of blood, whereof these incestuous mariages be made, are also recited in the Counsaile Agatenſi, holden vnder Pope Celestine the first. Anno domini. 428. and there the Counsaile, after dissolution, geueth them libertee to marrie a newe. Here, maister Martin, ye maie see, that in none of these thre Counsailes, Priestes copulations be either spoken of, or meante, as ye vntruely inferre of a peece of the Canon. Secondly, if thei were, yet, if ye solow this Counsaile, either ye should suffer them still to remaine: or els after ye haue dissenered them, ye should graunt them to marrie a newe. But here maie be considered, how muche moderation these Counsailes vsed to beare, with an inconuenience once passed, to tollerate suche vnnaturall mariages, as thei were: and were contented, onely for necessitee, to forbidde them for afterward. Lette wise menne iudge of this moderation, as thei see cause: where wise menne, maie sone espie, how Docto: Martin abuseth the Counsaile. In the same page also, it is wonder to note, howe he vntruely reporteth the second Counsaile of Macon: and as he writeth in the fourtene Canon, as, forbidying Priestes, Deacons, and Subdeacons former wiues euer to marrie againe, after their husbandes decease: where in deede no suche matter is in the fourtene Canon. In the firstene Canon there is mention made, that



the wife of a Subdeacon, Exorciste, or Acolite, should no more  
marrie: But not a woorde of Proteste or Deacon, as he vntreuely  
reporseth in that Counsaile. Seeking for this your Counsaile  
and Canon, and none suche to be found: I reade in that same se-  
conde Counsaile, Canon. 4. where it is decreed, Vt omnibus  
dominicis diebus altaris oblatio ab omnibus viris & mulieribus  
offeratur, tam panis, quam vini: vt per has immolationes peccato-  
rum suorum fastibus careant. &c. **W**hiche Canon, **P.** **Pa-**  
**rtin** may English at his leasure. And because he forceth so muche  
separation, he make reade, that in the firste Counsaile of Macon,  
Canon. 15. Bishoppes and Priestes, and all the better of the  
Clergie, are bounde, aswell to renounce all the secular ages, as  
the companie of their former wiues, not vnder paine of separa-  
tion (as you would make menne to beleue you) but vnder paine  
of losse of their dignities. **W**hiche Canon, is woorde for woorde  
none other wise recited in Concilio Auermese, Cap. xii.  
In like maner, he doeth violently wrest in the self same lease  
a decree of Calixtus, (if it be his, as there bee greate reasons and  
authorities, to proue that it is but feined vpon hym: But so  
muche the more apte for Doctour **Partin**, to aduouche it among  
his other suche stuffe: the wordes bee these. Presbiteris, Diaconis,  
Subdiaconis, & Monachis concubinas habere, seu matrimo-  
nium contrahere penitus interdiximus, contractaq; matrimonia  
ab huiusmodi personis disungi: **W**pon whiche wordes; beside  
that he vntreuely auoucheth, in flandering the Apostles & ppe-  
tinue Church, that it was their doctrine, that they should bee  
separated: He noteth three notable pointes. Firste, that he putteth no difference  
betwixt them that bee bounde by their consecration, and them that bee bounde by  
their solempne profession: betwixt an inclusive, and an open voise: betwixt Prie-  
stes, and Monkes: **T**hus farre doctour **Partin**. I repute this note, good  
reader, but to thyne owne iudgemente, whether thou maiest not  
marke a notable pointe of folie, ignorance, or wilfulnesse, in  
this sonde **C**ivilian, thus to wrest and dyaue the wordes of his  
authorities, so farre against the heere: as though bothe al men-  
nes reasons were not against his note, and as though the Lawe  
it self saied not: q; alia est causa monachi alia clerici: And further  
there

Extra de voto  
quod voti re-  
demptione.

**A** there is witten: q̄ plura profitendo promittit Monachus, quā recipiendo sacrum ordinem clericus. And for difference, it is witten in the **Extram. of Ihon, the. viij. Chapter. Antiqua. Coniugatus ante copulam, sacrum ordine suscipiens, cogitur ire ad conjugem; sed habitum monachi suscipiens, potest inuita vxore, ire ad religionem, & cogendus ibi manere & vinculum coniugii inefficax redditur: The married manne, that undertaketh holy orders, befoze carnal knowledge of his wife, is inforced to go to his wife: but he that becometh a Monk, maie against his wiues will goe forwarde to his Religious profession, and ought to bee compelled therein to remain, and so the band of marriage to be without force or strength. **Cardinall Caietane** witteth, whiche **Thomas also. 2. 2. affirmeth. Quod votum per se solenne, est indispensabile (per illud decretale cum ad Monaste.) Quod est regularium; sed votum per accidens, quod est annexum ordini sacro, quod est secularium, est dispensabile. 4. sententiarum. Ergo alia est causa Monachi & alia Presbyteri. That a vowe, whiche of it self is solempne, is not to bee dispensed with, if it bee of Regulars. But a vowe of a secular, not annexed to his holy order (called a vowe per accidens) maie bee dispensed with well inough, and therefore the condition of the Monk, and of the Priestee bee diuerse. **Wherunto bothe Antonine in Summa, part. iii. and Bonaventure. iiii. sententiarum Distin. xxxvii. doe agree. Wherupon your three notable pointes being well waled, are not worth the three agglottes. It is a true lawe to bee verified of hym self, that he reporteth in his fifth Chapter: Semel malus semper presumitur malus, in eodem genere mali. If it be true that your self pronounce in your tenth Chapter, that it is the nature of heretikes, ever to take a peece of the anathours woordes, and not the whole sentence: I would desire the indifferent reader, by expending your reporting of your Doctors and Counsailes, after this manner, to iudge of what complexion ye be of: Seeing therefore (to befoze some of his owne woordes) this Doctor **Wactin** cometh suche notes and argumentes, whereof some of them be false in forme, and some false in matter: saying in his oblations, he depaueth scripture, misconstrueth his anathours, misreporteth******

*Ex r. de cōuers. coniugat Cap. verum  
Ite vobis qui transgredimini mandatum Dei, propter traditionem vestram Math.*

*Lea G. iij.*

*Wh. iij. rles,*



ries, misnameth his doctors, seynng Ambrose to be Augustine, and Cyrill, Origen: and yet corrupteth them all, & all to this ende, that he mighte frame a probable arguments, in an vnprobable matter. I truste good reader, thou wilt credite no further his floute bolde assertions, and glorious pzoesses, then the truthe of the matter will beare his cause. But because I will not be over tedious, I lette diuerse other suche foule shamelesse lyes and be-  
pzoaynges, vntouched.

But as for the authoritie of saint Augustine de bono vi-  
duitatis, where he proueth the mariages good, euen of botaries, though their promise breaking be condempned: he toke the next  
waie to corrupt & tere. For he saith plainly, it could not be other-  
wise shifed of, with all the gloses he can deuise, it is so manifest. And though it hath been wonderfully drawn & racked of diuerse  
suche wittes, as doctoꝝ Martin hath: yet to the indifferent reader that will expend the very text in S. Augustine, and the pzoesse he goeth about, it must nedes purge it self of al the dyssolue that can  
call vpon it, though Pighius falsifieth the text, and Petrus Lom-  
bardus leaueth out the wordes of the mooste pithe, to blinde the reader. And some there be, that to plase it a waie, & pzoound all the  
whole treatise of saint Augustine, in that poynt, to be ment of a  
simple bove, and not of a solempne bove. Some glosers, affirme the first part of the pzoesse, to be ment of simple bowers, and the  
latter parte, scz, plane non dubitauerim dicere &c. to bee ment of  
solempne bowers. And these two shiftes hath this doctoꝝ Martin of those glosers, beside his owne peculiar deuise, of mangling and  
manifest corruptyng the terte. Some glosers, affirme it to bee wholly ment of solempne bowers: and some glosers are so bolde  
to deny saint Augustine, and affirme that here he slept, and that he did not well reason in this matter: As the common gloser of the decrees. And some shifeth of the matter after a newe sort, and  
saie that saint Augustine did wryte this his opinion, befoze the church had other wise defined this cause, viz. that mariages after the bove, should be no mariages: wherby he meaneth that saint Augustine speaketh of solempne bowes. For the church at these  
daies, doeth not yet decree, that mariages after simple bowes be  
no

27. q. 1. Nup-  
tium bonum  
in glosa.

Gardinerus  
contra Bucerū  
Lib. 2.

**I**n no mariages, or that they ought to bee dissolved. Whiche saying if it bee true: then I put it to the indifferent reader, to expende whether the mariages of botaries after their bowes, beyng thought good, and not to be dissolved, from the Apostles daies, till saint Augustines age, and so in his tyme thought good (howe nought soeuer they were to breake their aduised bowes) whether we may not better sticke to saint Augustines authoritie, and to the common faith that was before his tyme: rather then to that definition whiche hath been made since, contrarie to the faith of those wryters: Specially seying the Bishops of England, many of them yet liuyng at this daie, in their booke of institution of a christian man, teache plainly that it appertaineth to christian kinges, and Princes, in the discharge of their duetie to God, to reforme and to reduce againe the lawes to their old Limittes and pristine state, of their power and iurisdiction, whiche was giuen them by Christ, and vsed in the primatiue Church. For it is (saie they) out of all doubt, that Christs faith was then moste firme and pure, and the scriptures of God were then best vnderstand, and vertue did then most abound and excell. And therfore the customes and ordinaunces then vsed and made, must nedes be more conforme and agreeable vnto the true doctrine of Christ, and more conducing to the edifying and benefite of the Church of Christ, then any Custome or Lawes vsed or made since that tyme. And so forth, in their exposition of the Sacrament of order. So that Master Doctor Martin may plainly perceiue, that he hath the most parte of the Bishops in England, and of greatest learning and authoritie, against hym. And that their assertions, and confessions, ouerthrowe all his strong buyldynges of Lawes and Canons, though there were no more learning to alledge in the cause.

**W**here it is alledged that the Church hath constituted, that order should haue chastite annexed: it may be answered, that is but only of mannes constitution, & of the church tradition, as al wryters, bothe Deuines and Canonistes, do cōfesse the same. And where I might alledge bothe Thomas, Albertus, Scotus, Orbellensis, Bonauenture, Durandus, Abbas Panormitanus, Petrus de Paludis,



Palude, Aftexanus, Prepositus, Gratian, and the comon glofer, yet for them all, I shall report one, whiche was bothe learned in diuinitie and law, Cardinalis Caietan: whose wordes be these. Nec ratione, nec auctoritate probatur, q̄ absolute loquendo, Sacerdos peccet contrahendo matrimonium. Nec ordo, in quantum ordo, nec ordo, in quantum sacer, est impeditus matrimonij. & q̄ Sacerdotium non dirimit matrimonium contractum, siue ante, siue post, seculis omnibus legibus Ecclesiasticis, stando tantum in hijs que a Christo & ab Apostolis habemus. It can not bee proved neither by reason or auctoritie, that (to speake precisely) a priest should offende in contracting matrimonye. For neither order, in that it is order, nor order, in that it is holy, is any lette to matrimonye, and that priesthode doeth not dissolue matrimonye contracted, either befoze or after, setting a parte all Ecclesiasticall Lawes, standing onely to that whiche we haue of Christ and his Apostles.

If then, by the doctrine of the Clergie of England, the kynges auctoritie make do as muche in positive Lawes, as euer the Bishoppe of Rome was able to doe: And it is the consent of all diuines and Canonistes vniuersally holden, that the Bishop of Rome hath full auctoritie to make and to vnmake, to dispense in all Churche Lawes, of what name and nature soeuer they be: yea, vniuersally with al maner lawes, except the Articles of our faith, which yet he may interpret: why shall not then the kyng, with consent of his Parliament, be thought to haue done rightfully, in the late dispensing with that positive lawe, whiche was onely thought to bee against priests: If as saint Paule saith, Christe by abrogating the commaundement, whiche was contained in the lawes of the decrees written, hath put out the hand writing that was against vs, and so discharged vs, of all maner condemnation, vnder whiche we were holden thereby: why in lyke maner make it not be saied, that priests be discharged of all maner condemnation bothe of depriuation and diuorsing: setting that all Lawes were by the kynges full auctoritie abrogated, whiche contained any maner condemnation: For what other thyng do restraine priests from that libertie that God hath graunted

Ephe. 2.  
Col. 2.

**A** graunted frelge to all menne, but either Lawe, or els bothe and promise made by them selues: If it be lawe, then sayng it is but mannes Lawe, mannes Lawe againe hath taken it a waie, and therefore on that side there is no daunger. And as for bothe and promise, there was none passed by Secular Englishe Priestes, nor none required at their orderyng: And though there were, yet writeth Alfonfus plainly Philippica: xix. that yet after their promise, this libertie of the Apostle is still wholly remainyng to them, scz, propter fornicationem vitandam, vnusquisq; vxorem suam habeat. &c. For auoydyng of fornication, lette every manne haue his wife. &c. And mozeouer saith, that he can not see, how any manne can depriue hymself of this libertie, vnesse therewith he depriue hymself also of eternall saluation. And as firmeth further, that when the libertie of any laue of restraint, is graunted by auctoritie, his conscience maie bee in suertie, to whom suche concession is graunted. And as concerning the case of botaries, how strong so euer the bonde of a bothe is: yet it followeth the nature of an oth. For thei bothe walke after one sort, votum & iuramentum pari passu ambulant, saith the Lawers, and an othe maie not bee a bonde of twickednesse. Further moze, how much offence so euer the botaries doe runne in, befoze God or the world, to bzeake their well aduised bothes, constituted by man: yet after marriage bee so attempted by them, it maie not bee dissolved: sayng marriage is of Gods ordinaunce, the bothe but of mannes constitution. For it is written in the Decrees by Gratia, Si diaconus a ministerio cessare voluerit, contracto matrimonio licite potest uti. Nam, & si in ordinatione sua castitatis votum obtulerit: tamen tanta est vis in sacramento coniugij, qd, nec ex violatione voti, potest dissolui ipsum coniugium. If the Deacon will cease from his ministerie, he maie lawfully vse matrimonie contracted. For although whē he was ordered, he offered by the bothe of chastitee, yet there is so greate strength in the Sacramente of Wedlocke, that the self same marriage maie not bee dissolved, no not after the bzeache of the bothe. Whiche was also further affirmed by Gratian, grounded vpon saint Augustines auctoritie. Cum quispiam post votum castitatis ducit

vxorem

Dist. 27. Diaconus.



22. q. 4.  
Innocent.

Dist. 27  
quidam.

vxorem, iuramento firmans, nunquam ab ea discēsurum quod  
quamuis illicitum sit, quia iustitia sibi probatur deesse, tamen au-  
thoritate Augustini seruari precipitur. ¶ When any manne, after  
the bowe of Chastitee, marrieth a wiffe, bindyng it faste with his  
othe, that he will neuer departe from her, whiche although it bee  
vnlawfull, for as muche as it is euident, that righteousnes and  
iustice wanted in the acte: yet neuerthelesse, by the authoritee of  
saint Augustine, it is commaunded to be conserued still. And there  
Gratian proueth, that this thyng standeth vpon the strength of  
the othe: where he saith, other mennes opinions bee, that it is  
by the prerogative of Patrimonte. And whether Gratian mente  
that authoritee of saint Augustine, De bono viduitatis, or whe-  
ther, that whiche he reporteth in the Lawe, in these wordes, to be  
saint Augustines: Let the reader iudge. Quidam, nubentes post  
votum, asserunt, adulteros esse: Ego autem dico, quod grauius  
peccant, qui tales diuidunt. Some affirme, saith he, that suche as  
doe marrie after their bowe, bee adulterers: but I saie, that they  
offende greuously, whiche doe separate suche. ¶ Whiche forme of  
wordes, in suche asseueration, male sone make vs vnderstande,  
how earnestly saint Augustine was in this opinion. And lest it  
shoulde be taken, that saint Augustine did wyte this his sentēce,  
vpon sodaine consideration, he expresth the same agayne vpon  
the 1xxv. psalme; Quis autem respexit ad nuptias, non quia vo-  
luit nubere dānatur, sed quia iam antē recesserat, & sit vxor Lothi  
respiendo retrorsum. She that hath looked backe to marriage,  
is not dampned because she would marrie, but because she had  
gone backe befoze, and is made like to Lothes wiffe, by her loo-  
kyng behinde her. But if ye yet desire to knowe a reason of this  
strong assertion of saint Augustine, so reported in the Decrees,  
the Lawe sheweth it plainly: Voti solemnitas ex sola constitu-  
tione ecclesie est inuenta: matrimonij vero & vinculum, ab ipso ec-  
clesie capite, rerum omni conditore, ipsum in paradiso, & statu  
innocentie institute, vniōem & indissolubilitatem acceperit.  
¶ The solempnities of the bowe, was deuised onely by the Char-  
ches constitution; but the bonde of Patrimonte, toke his insepa-  
rable knytte and knotte, of hym that is creatour of all thynges,  
who

**Q** Who did institute it in Paradise, and in the state of Innocence.

And here I would aske this Lawier a question, by occasion of the wordes that there further followeth, of that extravagant: whether Englishe secular priestes, haue made a simple vow, or a solempne vow, in the takyng of their orders: If it be a simple vow: then though it be neuer so seriously made, befoze neuer so many witnesses, neuer so aduisedly made, earnestly promised, yea, sworne in the face of the Church: yet it dissolneth not matrimonte once made, saith the lawe. Ergo, in this vow, if it were that Priestes were ordered, yet their mariages be not to be broken.

**B** But let it be graunted, that the priest hath made a solempne vow: then teacheth this Lawe, that the solemnity is deuised but onely of the positive Lawe of the Church. Ergo, it standeth but vpon mannes constitution, Ergo, dispensable by manne: and manne hath dispensed with them, by open constitution of Lawe, here in England. What bindeth them then in their order: yea, why be they not free of all bandes: And their mariages good, and indissoluble from all lawes of man: For this bonde, whiche this Lawier brygeth so impoyntnatly, muste stande either of the nature and substance of order, either of the nature and bonde of the

**C** vow, either of the promise and profession of the Priest at receyving of his orders: or els of the constitution and positive Lawe of the Church. Of the nature and substance of order, it standeth not, for then should the Bretians offende, saith Panormitan, in whose Priestes, standeth Order and Patrimonte iointly together: betwixte whiche Priestes and their owne wiues, is Chastitee of Mariage, saith the sated Panormitan. And further,

he saith, that it is not long of their custome, that they bee excused: for that is nought worthe againste the Lawe God. And further, it can not stande of the nature of order, seyng that in the Apostolique Church, and a greate while after, till Pope Siricius daies, they might contracte, as the glosse of the decrees aunoucheth plainly the opinion of certayne aucthoures in the Lawe: whose opinion he doeth not disproue, sayng: *quod olim sacerdotes poterant contrahere ante Siricium, unde & Moyse contraxit.* In tyme passe Priestes might marrie befoze Siricius, whereb.

*Extra de cleri.  
coniung. c. olim.*

*Dist. 84. cum:  
in prescripto.*

It. g.

pon



Moyſes preſ-  
byter apud Ci-  
prianum Li. 2.  
Epiſtola. 4.  
Diſt. 82. propo-  
ſuiſſi.

Can. 35. q. 2.  
Cum igitur.

2. 6. q. 2.  
Ca. 50. r.

27. q. 1.  
Si quis.

Extra. qui cle-  
rici: Rurſus.

Antoninus.

pon Moyses did contracte. And there he reporteth, that the Apo-  
stles made no constitution, for not vsing Patrimoine once con-  
tracted. For if the Apostles had made any ſuche Canons: The  
Orientall church would haue admitted it. And further he wri-  
teth, that by Gratians opinion, the Church hath constituted cer-  
taine thynges, whiche were not so decreed of the Apostles. And  
there nameth in his examples, the continencie of the ministers:  
and aduoucheth S. Augustine for hym, De ciuitate dei. li. xv. Cap.  
xvi. whiche saied Gratian also writeth, that before the Counsaile  
of Ancirane, whiche was about the yere of our Loyde. 308. con-  
tinencie was not yet constituted vpon the ministers of the aultar. **B**  
And further it is writte: Copula sacerdotalis, nec legali, nec Euā-  
gelica, vel Apostolica autoritate prohibetur: tamen lege peni-  
tus interdicatur. The mariage of Priestes, is neither forbidden  
by the authorite of the olde Lawe, neither of the Euangelistes  
nor of the Apostles: but by the Lawe it is bitterly forbidden.

Secodly, it standeth not of the nature and bonds of the bowe:  
for the said expositour of the Lawe saith. q. v. v. de sui natura  
non obligat, sed constitutio circa votum emissa. A bowe of his owne  
nature bindeth not, but the constitution, whiche is made and di-  
uulged about the bow. And further he writeth in the same cause  
and question, that a simple bowe doeth not dissolve Patrimoine  
of his owne nature: and so no moze doeth a solempne bowe, for  
they be all one, he saith, in that respecte. For if it were of the na-  
ture of the bowe, saith he, why should not one bowe, as well as  
an other, dissolve Patrimoine, for so muche as the solempnitie  
bee not of the substance, but deuised by the church: And there-  
fore by his opinion, it is but the mere ordinance of the church,  
that dissolue, and not the bowe. For if a manne should openly  
saie in the Church: Voueo continentian, I bowe chastitee. Yet  
by this, is no solempne bowe made. And Pope Celestine the thirde **D**  
affirmeth: q. simplex votum, apud deum non minus obliget, quā  
solennis. That is: A simple bowe byndeth no lesse before God,  
then a solene bowe. And in these pointes doeth the schole Diui-  
nes agree with the Canonistes. Saing: q. vinculum voto solennis  
& solutio eius, est ex statuto ecclesie. The bonds of a solempne  
bowe

**A** bove the breach throt, is by the churches cōstitutio. Wherby  
 he writeth, that the obligation, whiche dependeth vpon order, nō  
 essentialiter sed accidentaliter, is annexed thereto but by the church  
 cōstitutio. Thirdly, as for the promise of bove made by the priest  
 at his orders, it is manifest that the priestes ordered in England  
 make none, as is before saied: and though thei did, yet write the  
 saied Diuines and Canonistes, that howsoever a man byndeth  
 hym self, either by othe or by bove: yet alwaie is vnderstanded  
 the exception of the auctoritate of the superiour. And the bande  
 of the bove dothe cease, either by dispensation, commutation,  
 or irritation: and the obseruing of a bove is then of the Lawe of  
 nature, or of Godes Lawe, so longe as the Obligation continu-  
 eth. And in this case writeth Antoninus: he that is so dispensed  
 with, is not to bee charged as a lyer to God, for not performing  
 his bove. For a man must haue of thinges to come, Godly con-  
 ditions, whiche bee alwaie annexed, either implied or expessed.  
**S.** Thomas defineth, that to the essentialnesse of a bove, muste  
 thre thynges concurre. An aduised deliberation of mynde, a last  
 purpose of the will, and a promise made to God. And if there bee  
 not, saith he, a full intention of the professioner to bynde hymself,  
**C** he is not bound for all the solēpnité outward. And my lord chas-  
 celour in his laste booke against Bucere, suppoeth not, that any  
 man pleaseth God in his bovyng, if he be not brought therunto  
 by a godly inclination. And further, the saied scole diuines, hold,  
 that he, who is so dispensed with, either for respecte of the cōmon  
 wealth, or yet in respecte of his owne saluation: in his obedience  
 he meriteth moze, then if he kept his bove. For in this case, saye  
 thei, this obedience is a moze woorthie vertue, and moze merito-  
 rious, then is chastité: Quantum ad premium substantiale. And  
 the saied Antonine, holdeth, yf the Pope should dispense, with-  
**D** out a iuste cause, in the solempne bove of chastité, either of the  
 man or of the woman, yet were that true Patrimony: Quantum  
 ad vtrunq; quia claudicare non potest. That is, on bothe sides,  
 for it may not halt on the one legge. But seyng, as I haue saied,  
 that the saied secular Priestes make no suche profession, nor the  
 Bishopp speaketh the saied proposition, to the Englishe priestes

Parte. 2.  
 Titulo. xi.  
 Ca. 2.

2. 2. q. 88.  
 Extranag. de  
 regularib. Ca.  
 ad nostrā glosa.  
 Pag. 112.



Under ſuche condition: then ſtandeth onely but of the decrees and Canons of the church, whiche can not, nor ought not, nor the Queenes Maieſtie will not (as by the firſte Article in her Commiſſion appeareth) haue executed, to the prejudice or derogation of any Lawes of the realme.

Furthermoze, vpon that deuſe that is alledge to defeat ſainct Auguſtines ſentence and iudgement, affirming that the church, as then, had not defined botaries mariages to bee adulteries, or to be diſſolued. If the matter ſtandeth but vpon the definition of the Church: then thus I reaſon. The Church hath defined of olde, precontractes to make Matrimonie, and the ſecond contractes to be void. The church of England of late defined the ſecond contract with carnall copulation, to be Matrimony, the firſt contract to be none. In the time of this definition, diuerſe perſones vpon the ſeconde contract were married, and ſo continue together till at this date: I aſke of you, Maſter Martin, whether the definition of the Church of England will not be warrant inough for their mariages: I truſte ye will not diſſolue them nowe, though that definition be now repealed again, and reſtozed by an other definition. Euen in like maner, the church afore tyme, defined prieſtes mariages to be no mariages, but to be diſſolued: during the viſigo: of which definition, prieſtes wer not ſuffred to marrie. Now of late, the Church of Englande, whiche, as was ſhewed befoze, is as well a catholike, and Apoſtolike church, as Rome church, or any other, and of lyke and equall authorite, iuriſdiction, and power. This church I ſaye, not ſtelyngly, but aduſſedly, in two ſondye c:ſſions, not of the Laytie onely, but of the Clergie, did define Prieſtes mariages to bee good, and available againſt all Lawes poſitiue. Then ſtandynge this definition, whye were not their mariages good: and this definition beynge repealed but for hereafter, while ſhall it not ſerue for thoſe that were then made, and now ſtandynge in ſtrength by Goddes Lawe, and not as yet diſſolued by mannes Lawe? But ye will object, that the Church definition maketh not the thinge to be, but ſheweth it to bee. So that ye maye ſaye, ſuche mariages were euer vnlawfull: But then declared vnlawfull, when the church definition was publiſhed.

**A** thed. Though this canillatib, might be other wise, by good reaso;  
example and authorite, sufficiently answered: yet take ye this  
answere for this tyme. If I were of the nombre of those priestes,  
who (beyng hindered by no other impediment of Goddes Lawe)  
had married upon the definition of the Princes Law: I would as  
gladly erre with saint Augustine, and with that age wherein he  
was, in this matter: as to be a catholike with docto Martin, and  
suche other of his affinitie. Who by pleasure and displeasure, by  
gaine of promotion, and lucre fallen to them, by their opinion,  
holde the contrarie.

**B**ut here ye will doubt, whether the Kinge or yet the Pope  
haue so muche authorite to dispense with an vniuersall Lawe,  
of the Church. Sir, if for enuy ye beare to the kynges power,  
ye beginne to doubt of the Popes power: so, ye maye shewe your  
self a stout catholique to the one, as ye shewe your self a double  
subject to thother. And if ye doubt of the Popes power: as he testi-  
fiele of Ioannes Genesius, de ritu nuptiaru, how vniuersall it is.  
And if ye miscredit hym, aske the whole number of the Canoni-  
kes: who some of them, stand in more doubt, whether the Pope  
can dispense with Regulars, to haue propriette and seculer pro-  
motion vnder the perfection of a Bishoppe: then whether he  
can dispense with Priestes seculer, to marie after their order. If  
they should be iudged by their factes, there be examples innume-  
rable, of suche dispensations of decrees, and the Canons made in  
generall concells, whiche is more, that the Bishoppe of Rome  
hath largely delect in his authorite. If ye doubt that y<sup>e</sup> Kinges  
authorite can do so much, I can no more but send you to all the  
learned resolutions, of the beste of the Clergie at this date. If ye  
beleue them, ye must beleue me. For I come but out of their bo-  
kes & assertions. If ye bring in a great heape of concells of later  
dates: I answere to them al, as many as were made for the polli-  
cies of Spaine, Fraunce, & Italy, they belong not to vs. Ye maye  
late these concells, to the charge of those priestes that be ordered  
ther. If ye saie that a particular realme, can not dispense with the  
whole Lawe of the Church: we answere, we loze no dispensa-  
tion of the whole church, but of this particular church of En-  
glande.



gland, for the petticular state of the Clergie of the same. And as this particular Church by their assent received that Lawe: so by dissent againe, hath refused that lawe. And therfore is no further bound. If ye yet againe will saie, that the king may not dispense so vniuersally with the whole realme: I answere, if the king may do as much as the Pope: why maie not he dispense with his whole realme and Clergie, for them that will, as well (as was saied before) As Paule the thirde to offer to the whole state of the Regulaera in Germany, to be temporally beneficed, against the Canons of the Church: as could Innocent the thirde release to al realms of chastendome, the prohibitions of consanguinitie, and affinity, in Councils before restrained. If ye object, that a greate many of Counsailes haue defined, not onely depriuations, but also separations: I answere, that as good Counsailes in the primitive Church, as there bee many of this later Church, haue not so decreed, but made this to bee the worse, to be sequestered from their ministration. And some not separating the ministers from their wives, but in tyme of their ministration: And depriuing the ordinaries, whiche would separate them, contrary to the Canons of the Apostles. And some accursyng all suche, as would abstaine from the Priestes praiers and oblation, for their marriages sake. And some of them, pronounsyng it Chastitee, for the Prieste, while that he is Prieste (how so ever doctoꝝ Martin causilleth bairnly in that aucthoritie) to keepe companie with his owne wife. But it maie be yet replied, that Chrysostome wytyng in his Epistle to Theodore, a relapsed Monk, doeth greuously reprehende them, whiche after their bowe, resorted to marriage. Basilus de vera virginitate, doeth the same. Sainct Augustine de gratia & libero arbitrio, agreeth with them. Shortly to make answer. There is a greate difference betwixte the bowes, and the maner: and the causes of bowyng that was vsed in those good daies, and the maner of bowyng, at these corrupte daies vsed. So that neither Chrysostomus vehement declaimyng in that kynde of speakyng, ought to bee brought against all maner of breakyng bowes: noꝝ Basilus answeryng, is not to bee applied, but to suche bowes, as he vsed to make, and for his tymes.

Extra de consanguinitate & affinit.  
Can. 35. q. 10.  
Fraternitatis.

Concilium  
Constant. vi.

Cōcil. gāgrense.

*Distingue  
temp. & cau-  
s. & Cōcor-  
dabis Leges &  
Canones.  
questi. 15.*

**A** For as there is greate difference of tymes: so there is greate difference of perlonēs, ages, and purposes. If bowes were made, with suche deliberation and examination, as Basill requirēth in his questions: where he writeth, that if any man be entered into a p̄fession of cōtinencie, and feelet̄h that he can not beare it, to attende whollie vpon God, and heauēly thynges: he would haue suche released again, befoze those witnesses, with which he came in: & further saith these wordes. *Ceterū qui profelsionē facturū est, post multam deliberationem & cōsiderationem, q̄ per plures dies ipsi ad seipsum permittere cōuenit, vt ne videatur aliquid secundum rapinam a nobis fieri, sic tandem suscipere oportet. &c.*

**H**e that will make his p̄fession, after muche deliberation and consideration, whiche muste needes be graunted to hym many daies, lesse it might appeare, that we did it by stealth that we do: and so therebpon lette hym take on his purpose. &c. So like wise saint Augustine De fide ad petrum, vseth these circumstaunces: *Qui statuit in corde suo firmus, non habens necessitatem, potest statem habens suā voluntatis, & vouerit continentiam deo: debet eam vsq; ad finem tota mentis sollicitudine custodire, ne dānationem habeat, si primam fidem irritam fecerit.*

**H**e that hath vowed continencie to GOD, and hath decreed it firmly in his harte, not hauyng any neede, but hauyng power ouer his owne will: the same ought with all carefulnesse of mynde, keepe that purpose vnto the ende, leasse he incurre dampnation, because he brake his first faith. If that diligent examination & moderation were vsed, that is p̄scribed by some of the Counsailes: as in the seconde Counsaile at Tolet cap. primo, the case were farre other, then D. Martin handleth it, and other wise to bee expended, and answered. And yet, al be it suche votaries wer so aduisedly made by the circumstaunces aforesaid: though thei deserved muche shame & penaunce of their owne head to starte backe, or of lighte causes to recede: yet saint Augustines iudgement is plainly, vpon those, that their mariages be not to bee dissolved. Let thei that feare God, and bee addicte to a truthe, iudge this matter. Beside all this, there is a greate difference betwixte a consultation, what is lawfull and expedient to be doen, befoze it bee doen

*Ca. 3.*

lik. j.

and



and what is to be tollerated, after it is so doen. Multa prohiben-  
 tur fieri quæ tamen facta tenent, saith the Lawe. If it bee fur-  
 ther objected, though it were graunted to bee lawfull, that the  
 Clergie might haue that libertie, yet it maie bee thought of some  
 menne, that it were not expediente. To answer this objection,  
 there haue been afore tymes right wise and prudent menne (As  
 be at these daies.) Whiche vpon their experience, thought it not  
 onely to bee lawfull, but also expedient and profitable in diuerse  
 respectes. Of whiche iudgements, beside Pius the seconde, and  
 Panormitane the greates Lawier ( whose opinions and testimo-  
 nies I haue shewed before) Erasmus also, a manne of some witte  
 and experience, in diuerse places of his woorkes, maie very ma-  
 nifestly seme to bee. Who in his Epistle ad Episcopum Basilien-  
 sem, wondereth what it meaneth, where that as neither Christ,  
 nor his Apostles, haue prescribed any suche Lawe: And where  
 that the Church dispenseth with diuerse causes, as occasion re-  
 feth, why menne should bge this humane constitution so ob-  
 stinately, sayng there bee so many causes, that might perswade  
 the alteration. But after all this, when caulling wittes are by  
 good and sufficient proofes, oerthowen and vanquished: then  
 because they will euer seme to haue somewhat for them selues,  
 they will stie to their phantasticall objections, sayng: If marriage  
 bee a remedy for incontinencie, how should men doe, when they  
 tourney farre from their countrees: How, if their wenes be stricke  
 or runne a waie: and suche like carnall reasons, and trisling be-  
 lapes, will they seeke. As though God is not an helper to all men,  
 that call vpon him in necessities, and walke by right and faith-  
 fully in their vocations. As though God hath not promised to  
 relieue them with his aide, to be nigh to them, and to be founde of  
 them that doe not tempt hym: And to appeare to them, that haue  
 their faith staid in him. As though we be not taught thus much  
 euen of a poore woman, Iudith by name, who saith, q non de-  
 serit sperantes in se, & non permisit me dominus ancillam suam  
 coinquinari. That God forsaketh not them, whiche trust in him,  
 as he hath not suffered me his handmaiden to be defiled. So it is  
 before in the first Chapter confessed in prayer, sayng: Non dere-  
 linquis

**A** linguīs presumētes de te ô domine, & presumētes de se & de sua virtute gloriātes humiliās. Thou doest not, O Lorde, saith Iudith, forsake them that presume of thee, where suche as presume of them selues, gloryng of their owne power, thou byngest them lowe. And farther, as though there were no difference betwixte hym that in the feare of God, vseth his remedie, and if that, by Goddes will and pleasure be taken from hym, then maketh his refuge to God: And suche a one as refuseth Goddes remedie, that is needefull for hym, and will wooke maisteries in suche temptation. For God will helpe in necessitēs, saith a certayne wynter, when wee woorthely craue his grace: then doe wee woorthely praye for his helpe, when with praisng we despise not the necessarie remedies for our chastitee. For if we caste them fro vs, in vaine doo we looke for his helpe, and maie be also cōsumpted woorthely the tempters of God.

*Psal. 9.*

But now to staie this Doctoz from any further wonderng why priestes mariages, especially Seculars, and of the Church of England, yea, or yet the mariages of votaries in Englands ought not to be dissolued, as of cōpulsion. The answer is, first and formost, because thei be mariages, if no other impediment of Gods owne prohibitiōs be against them. For as for mans constitutions or prohibitiōs, maye not so bee aduānced to repell Gods ordinaunces. Chyist saith it plainly: Vx vobis qui transgredimini precepta Dei, propter traditiones vestras. ideo, Quod deus coniunxit, homo non separet. When he saith homothe meaneth all the Artillarie and Canons that manne can by his wittie bryne forge with all the power he hath. But how proue you (he will object) that suche copulations bee mariages? Sainct Augustine saith so, and standeth in disputation to proue it with instant reasons. And professeth in the ende of his xv. Chapter, that it is his plaine doctrine, whiche he will so haue taken, & asfirmeth that thei bee mariages, and not adulteries. And that the sdyng of some to marriage, is no discōmendatiō to hym or others in the perfozmaunce of their vowes and purposes. Yea, but S. Hierome, Chrysostome and Basyll, saie, that thei be incestes and adulteries, suche as bee made of votaries. Sir, yet that Seculer

*De bono  
viduitatis.  
Ca. 10. 11.*



Expende S.  
Augustines  
very wordes.

Priestly marriages be not so reputed of them, for they be not bo-  
taries. And wher they say, that botaries marriages be adulteries;  
saint Augustine standeth strongly againste them all, and saith  
plainly, that they, and all suche bee deceiued. For this Civilian  
will say, they proue it by a faire similitude gotten out of scripture,  
thus. As that woman is an adulteresse, which marieth an other  
man, as long as her husband liueth: so y botarie, man or womā,  
heyng married in their bowe to Chyriste their husband, for that he  
can neuer dye, if they marie to a mortall spouse or spowes, they  
bryake their first marriage, and so is spirituall adulterie commit-  
ted. Mary, saith saint Augustine, that that so reason, and there-  
upon conclude they be adulteries and no marriages: I say and af-  
firme it, they doe not consider neither wisely nor diligentely, as  
were sufficient in so weightie a matter, what they saie. For I saie  
plainly, that they be deceiued by their similitude, whiche hath a  
pretense and shew of a truth. And again I saie, against all suche  
as so rashely can coyne argumentes, & similitudes of their owne  
bryagnes vnadvisedly, y they doe not well waye what absurdities  
riseth of their saynges. For by this vnadvised opiniō, to thinke  
that botaries copulations be not marriages, but adulteries, this  
mischaunce cometh of it: that the menne whiche haue married suche  
professed women, by leauynge them as adulteresses, they marie  
them selues with other women, & they be so that doyng certainly  
adulterers to forsake their first, whiche bee their wiues in deede.

When ye haue well answered the conference of these rea-  
sons, master Martin, then shall we geue you leane, with your dis-  
tinction of votum simplex, and votum solenne, to doe as Pighius  
your guide doeth: that is, to steale secretly awaie, inuisibly as ye  
truste, couered vnder that captious nette, and so childishly and  
vnlarnedly to plate awaie the manifeste and euident places of  
S. Cyprian, and saint Augustine, with your sonde gloses, ima-  
ginyng that they bothe should haue twoo sundrie and diuerse re-  
sponses, in the prosecution and debatemente of one and the self  
same sentence: by whiche craftie and shamelesse shift, your craft  
and other suche Papistes, are detected, to see how learnedly and  
sincerely, ye handle suche causes of consciences, in the eares of  
Christian learned wise menne.

Sir, in the meane season, what call you a solempne bowe,  
that you would haue of suche a force? Can there be any more so-  
lemne

**A** solempne bowe, then that, whereunto saint Augustine, Cyprian, Basile, ascribeth that dampnation, whiche saint Paule ascribeth to the breach thereof, whiche if it bee suche dampnation, as ye meane, is not that dampnation solempne enough, and daungerous to: Is there any more solempne bowe, or aduised bowes to bynde befoze God, in foro conscientie, where the true Canons in deede be so grauen, that thei can not be derogated, or antiquated, but will be still firmly fixed: in cogitationibus, inter se accusantibus, aut etiam excusantibus, in eo die cum iudicabit dominus occulta hominum. &c. That is, in the thoughtes and hartes of menne, either accusyng, or excusyng them, in that date when the Lord shall iudge the secretes of mennes consciences: Then suche as Bonifacius the capitaine, made of good age, a growen manne, after his twines death, befoze two notable Bishoppes (omni exceptione maiores) Augustine and Alipius, whiche bowe as Gratian saith *Causa. 17. q. 2. Nos nouimus.* he conceiued in his harte, and pronounced it with his mouth, and yet was not compell'd to perfozme it: And doeth not yet S. Augustine permitte this his seconde mariage contracted after his bowe, to remaine still, excepte he could induce his wife to agree to bee separated: I praye you doth not Pope Celestine the third, *Extra: Qui clerici.* &c. saie q simplex votum apud deum non minus obliget quam solenne: that a simple bowe byndeth no lesse befoze God, then a solempne bowe. Sir, ye shall haue prooffes enough, of the Canonistes themselves, partly in the same lawe late rehearsed, that the solempnitie addeth no farther strength to the bowes, but that the note is greater, and the condemnation is more apparent to open sight, to the shewe of his faith breaking, when more circumstances concurrerth together with his promises. And yet for all this, his promise and faith, so called, maie not be a bonde of wickednesse. For it is not to be called either faith, or a good promise, if it serueth as seruante and minister to sinne. And therefore saith saint Augustine: the case is then the worse, *De bono coniugij.* Nisi cum propterea mala fides describitur, vt ad fidem veram legitimamq; redeatur. Excepte it be therefore, that an euill faith being forsaken, there maie be a returne againe, to true and lawfull



Cap. 2.

full faith, that is to say, that the offence bee amended, by refoz-  
 myng the disorder of the will. Of whiche pointe of learning,  
 maister Martin, if ye will vnderstande a reason, ye maye resoꝛte  
 to my Lorde Chancellour his booke De obedientia, in the lasse  
 leafe, and somewhat shall ye there learne. But if ye will se it moze  
 largely, and pithibily expounded at the full, to satisfie any wise and  
 indifferent learned manne: Recourse ye to the right Counsaile  
 that was kepte at Tolette, beyng then presente. 52. Bishoppes,  
 vnder that good Bishoppe of Rome, Martin the firste, in whose  
 faith, maister Martin, if ye had been Chyrtened, ye would haue  
 been of an other maner of iudgement, in your rigorous opinion, 18  
 for vndelete bowes once made. And mozeouer, would haue  
 been moze gracely sharpe, in deposition for priestes fornications,  
 as ye maye reade he was in his Epistle, writte ad Amandū. But  
 surely, maister doctoꝛ Martin, when ye haue doen all that ye can,  
 yet it shall be iustified, that Secular Priestes be not so bound as  
 ye dreame, and that with suche testimonies of aucthoꝛs (because  
 ye doe so muche delite in number of aucthoꝛities) that ye shall be  
 founde among them and others, in that opinion, a very singular  
 at length. yet be not angrie, though I put no substantiue to this  
 adiectiue, for though I did, yet should it not bee pernicious to  
 your substance: as with suche epithetes, in your nexte booke, if  
 ye shall be able to charge me, I am content to be rewarded. Ma-  
 rie, your holy water, that ye cast and sprinkle so faste & thicke, is  
 moze bitterly salted, & exorcised, with other conuatiue termes:  
 Spiritus immiside, Apostata, Heretike, Scismaticke, Incest, Trai-  
 tour. &c. I wis, M. Martin, your mouthe hath vttered the good-  
 nes of your harte, what treasure lieth there. Your boke hath de-  
 clared what you bee. He that byent Dianas temple, to get hym a  
 name, shall not be moze famously registered in the booke of fame,  
 then you for your so excellent endeuour, in fieryng the poore tem-  
 ples of so many of your poore countrie folkes, labouryng by all  
 meanes ye can, now after ye haue caste them into the fire of po-  
 nertie: to haue them caste also into the fire of other temptations.  
 And lastly, peradventure in your burnyng Charitie, into the  
 fire of Smithfield, that ye should haue the moze pitalles at your  
 table.

**A** table. Which booke of yours, because ye would haue your fame  
spred the moze abrode, ye haue labored very diligently, to haue it  
in euery mannes hande, to se the wonderfullnesse of your wit, the  
miracle of your learning, the infinite measure of your charitee.  
I thereupon haue taken a little paine, and haue vouchsafed, to  
honeste it with a fewe Scholies, till better leisure make serue, to  
make some iuste Commentaries. And I doubt not, but ye shall  
haue moze of your frēdes, some otherwhere hereafter, of a quic-  
ker baine, and of moze eloquence, that will handle your booke  
farre otherwise, then I doe. For in deede, I keepe in many woꝝ  
thie commendations, that ye deserue, but that I would not flat-  
ter you to your face, to putte you in perill, to bee beside your self.  
And here in earnest saith, I would wishe all studentes in lear-  
nyng, for the zeale they beare to learning and truthe, to bestowe  
their talentes, to the woꝝthie commendation of so woꝝthie a mā,  
beyng so yong as he is, so painfull yet in studyng for the truthe,  
that he hath so wasted his byaine, that he hath almoste spent all  
his witte and learning at Paris, and brought but a very little  
from thence, and came full poozely ouer. And yet, that little that  
he hath, so friendly letteth vs haue parte of it, emong his other  
greate affaires of the Common wealthe, whiche bee now laied  
on his small sholders, fall euill against his will: but for pure ne-  
cessitie that the realme hath of suche Frenche studentes.

But here, good reader, I perceiue that I forget my self, and  
I am (I can not tell how) breuenly caried and tolled, in the ship  
I rowe in, thus in my skape ouersea: I would faine soberly goe  
on as the grauitie of the cause requireth. And whē I purpose so,  
and then again haue this ridiculum caput in mine eye & minde,  
to resoꝝt to any of his saied handeled matters: I forgette my self  
againe, and abase my penne, almoste to the leaue of his wꝝ-  
tyng to be like hym. Of what secrete inspiration, I can not tell,  
excepte Salomons precepte so vp and downe, written in his pro-  
uerbes, carlieth me secretly vp & downe in my wꝝtynges, where  
he saith. Ne respondeas stulto iuxta stultitiam suam, ne efficiaris  
ei similis. And euen there againe: Responde stulto iuxta stultiti-  
am suam, ne sibi sapiens esse videatur. Answer not a foole, ac-

Proverb. 26.

ll. j.

corpyng



cordyng to his foolishnesse, leste thou bee made like vnto hym. **A**  
And yet answere a foole agreably to his foolishnesse, leste he be  
thought to be wise to hymself.

To byng in Lawes and Canons, and mannes authorities, is  
like sozte as he reporteth them for his strongest holdes, I was  
thereto caried by secret instinct so to answere hym again, ne sibi sa-  
piens esse videatur, lest he should seme to hym self, he were wise.  
And yet not to answere hym so agreably with these, as stickyng  
moze to them, then to the scriptures (as he doeth) for so is not my  
mynde to answere hym, ne videar illi similis, leste I might seme  
lyke to him. For when all mannes authoritie in his word is in-  
constant & changeable as it is: Gods eternall worde, the pzecept  
of Christes gospell, is that whiche muste bee onely, and soundly  
sticken vnto, as iudge infallible, though this man teacheth the  
contrarie. For as those, y. notable pzeestes & Martyrs: Moyse  
and Maximus (of whom Cyprian maketh metion, Li. 2. Epistola  
4. praising them for their constancie in their long imprisonment)  
perceiued in their cogitations, wherewith they were diuersly to-  
sed to and fro in prison: that ther was no sure state and refuge for  
conscience, but Gods worde onely: In like maner vpon their ex-  
perience, they did aduertise othe therof, as the same Cyprian re-  
porteth the sayng and wrytyng of the saied pzeestes Moyse and  
Maximus, sayng. Sollicita admonitione insistitis, vt euangelij  
facta precepta, & tradita nobis semel mandata vitalia, forti & sta-  
bili obseruatione teneantur: hoc est esse confesso rem domini,  
hoc est esse Martyrem Christi, seruare vocis sue inuiolatam,  
circa omnia & solidam firmitatem. We haue sent instantly to vs  
by moste carefull aduertisement, that the holpe pzeceptes of the  
Gospell, and those comaundementes of life, once deliuered vnto  
vs, should be holden of vs, with stronge and stable obseruation.  
While ye doethis, saith Ciprian: Ob this it is to bee a Martyr:  
and witness of Christe. Ob this it is to be a confessor of the Lorde,  
to obserue the stable foundation of his voyce inuiolably in every  
point.

If we were at this point, that we would reuerence the scrip-  
ture, as saith sainte Augustine, as placed in the supreme and  
heauenly

Lib. 4. Episto-  
larum  
Epistola. 3.

**A** heauenly height of auctoritie Velut in summis & celesti auctoritatis culmine collocatam. (For how muche sooner a man shall excell in knowledge, yet shall he finde hymself farre vnder the auctoritie of scripture, which almightie God hath appointed to bee a stable piller farre passyng all mennes inuentions: Quantū enim quisq; sciendo profecerit, infra illas literas se inueniet, quas Deus tanquam firmamentum supra omnia humana corda constituit.) If in our controuersies, we would appeale as he doeth, to the scriptures, where he writeth against an heretike: this controuersie asketh a iudge, Ergo let Christe bee iudge, and lette hym speake the worde, to what effect his death hath auailed: Ista controuersia iudicem querit, iudicet ergo christus; & cui rei mors eius profecerit ipse dicat. If with Tertulian: whatsoener is y first, that is right, whatsoener is latter, that is counterfette: Rectum est quodcunque primum est, adulterinum quodcūq; posterius. And therupō we would as gods priestes, recourse with Cyprian to the Lordes originall, to the Gospell, and Apostles tradition: ad originem Dominicam & Euangelicam & Apostolicam traditionem. If we would suffer that to sincke in our hartes, which Leo the first chargeth, where he saith: this do we forsend to you, that from henceforth ye recede not from the Apostles institution by any oversight, for it cā not be unpunished for hereafter, if any man will thinke that the rules of the Apostles are to be dispised: hoc vestrae indicimus charitati, vt ab apostolicis institutis nullo vltius recedatis excessu, quia multū post hoc esse nō poterit, si quisquā Apostolicas regulas, in aliquo crediderit esse negligēdas: then surely would these & suche like controuersies, be sone at an ende. Where now saith Cyprian: while me wil sicke subburne by rather to that whiche thei haue first taken vp in opion, it cometh to passe, that thei will defende their owne deuises, though thei bee false and out of the waie, rather then to consent to other mennes dedes and saynges: Fit studio presumptionis & contumacie, vt quis magis sua praua & falsa defendat, quam ad alterius facta & verba consentiat. Hereupon all thinges be now so full of mannes p̄sumptions and opinions, that the christian religion is moze hardenēd with seruile bondage and harder yokes, then

Epistola. 19.

Ad Orosium  
Cap. 11.

De nuptijs &  
con. li. 2. ca. 33  
Cōtra prescri.  
heretic.

Ad pompeium

Dist. xi. hoc.  
vestris.

Augus. Episto-  
la. 119.



ener the Jewes religion was with the observācis and preceptes of the Lawe. Lette us therefore now heare the moderation and iudgemente of that notable Lawier, Abbas Panormitane, able I doubt not in all the vniuersities of Christendome, to counterpoesse the weight of this Ciuilians witte and learnyng.

*De clericis con-  
iugatis. Cap.  
Cum olim.*

Clerici nō tenentur cōtinere iure diuino, neq; continentia est in clericis secularibus de substantia ordinis, quia aliās grāci peccarent, nec excusat consuetudo, quia illa non valet contra legē dei. Item, melius foret, & pro bono ac salute animarum salubrius, si & vniuscuiusq; voluntati relinqueretur, ita vt non valentes, aut non volentes continere, possint contrahere. Quia experiētia docente experimus, contrarium effectum sequi ex illa lege continentie, cum hodie pleriq; non viuunt spiritualitē, nec sint mundi, sed ēmaculatur illicito coitu, cum ipsorum grauissimo peccato vbi cum propria vxore esset castitas.

Clerikes bee not bound to liue in continencie by the Lawe of God, and continencie is not in the secular Priestes of the substance of the oyle, for then the Grecians should offende, and it maye not bee sated that the custome excuseth them: for custome is of no value againste the Lawe of GOD. Furthemoze, it were better, he saith, and moze holosome for the profette and salvation of mennes soules, if it were leste to euery mannes owne will, in such wise that thei whiche be not able, or be not willing to liue in continēcie, might contracte marriage. For we see this proued and taught by experience, that a contrary effect foloweth of that lawe of continencie, for asmuche as at this date, the moste part liueth not spiritually, nor bee not chaste, but be defiled with vnlawful lustes & copulations, with other most greuous offences: where, w<sup>th</sup> their owne wiues, it should be chastitee. Note here good reader, that chastitee of single state is not chargeable vpon secular priestes by gods law, nor is included in the substance of priestehode. Note that he iudgeth that it were better, that the lawe were remitted, and that it were at libertie. When by this mannes sentence, it is out of libertie, and giuen to necessitie, by law. Wher vpon expend what S. Ambrose writeth de virginitate: O mysteria, O mores, vbi necessitas imponitur castitati, authoritas datur libidini.

*Priestess of  
the Latine  
churche: li-  
uyng with  
their wiues  
liue in chasti-  
tie*

*Lib. primo.*

*laste*  
*laste*

*Li. 4. triper.*  
*hist. cap. 23*

**A** libidini. Itaq; nec casta est quæ metu cogitur, nec honesta, quæ mercede conducitur, nec illa pudica quæ lege tenetur. **Wh** what meaneth this misterie? **Wh** what be these maners: where necessity is laied to chaste, there is authorities graunted to lecherie. And therfore she is not chastitee, that is constrained by dread, nor honest, whiche for meede will bee hired thereto, nor chaste is she that is so reteined by Law. It was not without good cause that Dionisius busshop of Corinth, wrotte in his letter to Busshoppe Pynitus; Ne grauiâ onera discipulorum ceruicibus superponat, neue fratribus necessitatem compulsæ castitatis indicat, in quo nonnullorû periclitetur infirmitas. Ad quæ rescribens Pynitus Dionisio, sententiam quidem melioris concilij amplectitur. &c.

**B**

That he should not laie heauie burthens vpon the backes of the disciples, & that he should not inlayne his bryethren necessitee of forced and compelled chastitee, wherby the infirmitie of verie many might stand in leoperdie. **Wherunto** Pynitus wrytyng his answer, assenteth to his opinion, as to the better Counsaill.

**F**urthermoze note, that the saied Abbas wisheth suche Priestes as could not, or would not, liue sole, to marie. **L**oe, here no greate wonder taken of this Lawier, for a Priestes to marrie after his priesthode, and to call that mariage, chastitee also. **F**or where he would haue the lawe reformed, he could not meane to haue them onely relieued that should solow, & suffer al those whom he sawe by experience to liue so sinfully, not relieued for their saluation. **M**oreouer note, good reader, the gentle indifferencie of this notable lawier Abbot, how he wisheth to haue these seuer & sharp lawes mittigated, so that Ministers should not bee compelled to professe so high a perfection of life angelicall in mortall bodie, to liue aboue the reache of the bodie, and so by climyng to bie aboue that is geuen them, to fal as Lucifer did, into Diabolicall filthi-

**D**

nesse. **S**urely he expended that whiche Origen wryteth, sayyng: Incorruptionis & virginitatis gratia, apud rarum quemque inueniri potest, sicut & dominus dicit: non oēs capiunt verbum hoc, sed quibus datū est: the grace of puritie and virginittie, can be found but with verie fewe, as the Lorde hymself saied: not all menne taketh this worde, but to whom it is geuen. And as saint

*in Exod.*  
*Hom. 13.*

**Al. 14.** Hierome



*Contra Iou-  
nianum.*

*De bono vi-  
duitatis  
De nuptijs &  
concupiscentijs.  
Li. 1. Ca. 16.*

*Super. 1. ad  
Timothi. 4.*

Hierom confirmeth the same: *difficilis est uirginitas, & ideo rara, quia difficilis. Incipere plurimorum, perseuerare paucorum.* Virginitie is a verie hard thyng, and therfoze it is rare, because it is hard. To beginne, may be in many mennes power, but to perseuer, is but in a fewe. Upon whiche considerations, I doubt not this Panormitane moued, and by experience of his daies thought good, to conclude with saint Augustine: *Ne infirmitas incontinentie cadat in ruinam flagitiorum, excipiat honestate nuptiarum.* Lette the infirmitie of bachelie luyng, should fal into the ouerthrowe of enormities: let it bee holden by with the honestie of mariage. Whiche, as it was some tyme graunted to man in his state of innocencie, so; fellowship of life: now it is graunted to man so; a remedie of his infirmitie. And Chrysostome bloddeth: *Qui potest, habeat secum aurum hoc uirginitatis. Qui minus, nuptiarum argentum excipiat: He that can, lette hym haue this gold of uirginitie, and he that can not, let hym take vp the siluer of matrimonie.* And againe S. Hierom: *Si quis in statu uirginitatis uiderit lasciuietem, & ebullientem carnem suam in libidine, ita ut refrenare non possit, ideoq; se agnoscat in duplici necessitate constitutum, ut aut scortetur, aut uxorem ducat: tunc faciat quod uult, si uxorem duxerit non peccauit.* If a man seleth his wanton fleshe boylyng in carnall lustes, so that he be not able to refraine it: and therupon perceiueh hymself strained with double necessitye: either to committe fornication, or els to marry a wife: then lette hym do as it lyketh hym. If he marry a wife, he sinneeth not. Wherupon may be concluded, that S. Hierom sending the fraile man to the succour of mariage, is not of Doctor Martins opinio, who saileth that the companie of women, rather encreaseh, then extinguissheth the appetite. *Litera CC. 3. or that, as he saileth. Litera CC. 4. that a man shall by mariage, haue bothe the burning of the fleshe and the burning of the conscience so; ever.* Whiche wordes, if we should expend by saint Augustines iudgement, we should doubt whether Martine bee a catholike or no. For saint Augustine writeth this (Lib. 2. contra secundam Epistolam, Pelagij. Cap. 8) *Concupiscentiam pudendam carnis inuenerunt in hominibus nuptia, non fecerunt. Et iterum. Nuptijs, quas laudamus a Domino*

**A** Dñō constitutas, concupiscentiam carnis imputandū esse non dicimus (catholice) marriage did sinde in mans nature the shamefull luste of the fleshe, it caused it not. And againe. *Ute* doe not say (and y<sup>e</sup> catholikelv) that the concupiscence of the fleshe, should be imputed vnto marriage, which we commend as ordained and instituted of the Lorde. Chrysostome thus writeth, in opere imperfecto. Ca. 19. Quod in matrimonio mox castitas delectat, libido autem, quasi vinculo coniugii colligata, torquetur. That in Matrimonie, sozthwith chastitee dooeth delite, but luste of the fleshe is bered as tied in, with the bound of marriage. Sic & ibidē.

**S**ecundus gradus virginitatis, est matrimonij casta dilectio. The second degre of virginitee, is the chaste loue of matrimonie. And the deuines holde, as Antoninus parte. 3. titulo. 1. Cap. 14. Quod matrimoniu ordinatur ad repressionem concupiscentie. Quia est frenū concupiscentie, & hec est gratia (saith he) quæ confertur in matrimonio, quod munit & refrenat concupiscentiā. That matrimonie is ordained to repress concupiscence, because it is the bridle of concupiscence. And this is the grace that is conferred in matrimonie, that it shildeth vs from lust, and brydleth concupiscence. Now you maie see, master Martin, what good diuinitie you

**C**haue vttered by these your wordes, to slander Goddes grace in matrimony, to satisfie your owne stomake in depzaupng of Gods institution. And therfore ye byng in, the authorities of the old fathers, to sound far otherwise, then thei ment, rigorously to haue their wordes expended, in their oratorie declamations, soz if so thei should bee expended, the self same fathers, whiche vrge so muche single state in Priestes and Bishoppes, aliothe to the derogation of Gods institution; the same doeth as vehemently vrge the late men and women, to abstaine from second marryng, and seme in a maner to disproue them, as vnworthie to bee blessed of the minister,

**D**sed of the minister, who is enioyned vnder paine of excommunication, not to honour their feastes with his presence, so that it standeth the laie persons in hand, soz the lawfulness of their marriages, to haue this cōrouerſie expended, as wel as to the ecclesiastical persons soz their interest. For though the custome soz one state beareth with them, yet the late custome brought in a good while



Lib. 2. 1079. 1.

while since the conquest, maketh to the contrary against priell's  
 mariages. But now to retourne againe. Suche indifferencie as  
 here befoze S. Hierom wrote of, was sometyme in the fathers: as  
 Epiphanius sheweth what was in his tyme, wrytyng against the  
 that would not permitte seconde mariages. Nos vero non ne-  
 cessitatem imponimus, verum cum bono concilio admonemus,  
 exhortantes eum qui potest, non autem necessitatē imponimus  
 non potenti. As for vs, saith he, we doe not force on them anye  
 necessitie, but with good counsaile we admonishe them, exho-  
 rtyng hym that can, but yet not charging any man with necessitie  
 that can not. Suche indifferencie speaketh Chrysostomus of,  
 euen concerning Ministers of the church, to whom it is lawfull  
 and honest, saith he, to take marriage vpon them, if they will. For  
 as riches doeth hardly byng men in to the kyngdom of heauen,  
 yet for all that, verie many that riche men, haue entred in there:  
 euen so marriage also, saith he, although it hath in it selfe muche  
 difficultie, yet notwithstanding, in suche wise it maie bee taken,  
 that it shall bee no hinderance, to the moze perfect state of life,  
 although yet surely with some difficultie, and is seldome seen.  
 And again wryteth Chrysostome vpon the same place of Paule,  
 where a Bishoppes qualitties bee described. Cur non ait (Apo-  
 stolus) oportet autem Episcopum angelum esse, nullæ humanæ  
 perturbationi, vitio ve subiectum? Cur non dixit, oportet ipsum  
 ex terra migrare, humanisque rebus euadere celsiorem? &c. Quia  
 per paucos huiusmodi inuenire fas erat, episcopis aut plurimis tūc  
 opus fuit, qui per singulas ciuitates magistri constituerentur. Ne i-  
 gitur Ecclesiæ negotia, fructusq; perirent, idcirco moderatā vir-  
 tutē proposuit inquirendam, non supremam illam atque celestē.  
 Why doeth not he saie, that a bishop must be an angell, subiect  
 to no affection or infirmitie of man? Why doeth he not saie, he  
 must get him out of the world? And must climbe hie, farre above  
 earthly mennes matters? Because saith he, he could finde but a  
 fewe suche, and of Bishops there was great neede to haue ma-  
 ny, seying he would haue appointed many teachers in euery ci-  
 tie, lest theretofore the causes and profettes of the Church should  
 decaille; for this cause prescribed he, to requyre of them moderate,

**N**oz as Theophylacte saith, competent vertue, not that hie excellent and beauefly vertue. And because he would haue hym without rebuke of any bodye, therefore he saith, the husbände of one wife. Where yet in an other place he saith, I would haue al men, as I my self am, that is to saie, for continencie. Therefore lest he should ordeine the state into a narrow straght, if he had prescribed most exact vertue, therefore he chose rather to moderate his counsell, lest els, vpon mistrust that menne might haue, to reache to so hie vertue, the churche should be without Bishops. Thus saith Chrysostome. If suche fathers as were head and moste excellent pastours of the churche, were expended (M. Martin) in their wistings, & in their moderations: and if true chastitee of the clergie in deede were sought, as is pretended: yea, if it were left to euery mannes libertie freely, as Epiphanius saith, that in Thessalia no man was compelled, but of their owne will they performed that chastitee: ye should haue an other maner Clergie in Englands shortly, to Goddes glozy and honour, and wealth of the realme, then ye be like this wate, do the best you can, with all the straint ye can vse. I tel you M. Martin, the world is to farre past the calling of your pipe. If ye feare that insolencie and dissolute behaviour should deface the Clergie, if this were suffered: why, Master Martin, wherefore serue your Synodes, your Bishoppes and archdeacons visitations, onely but to gather vp their mony: why might not the old Godly Canons be reduced again to expell the out of the Clergie that are incorrigible: To depose Haukers, Hunters, Dycers, Cardars, Drunkards, Byers and Sellers, Horehunters, Warers, and Symoniackes: Let these Canons be retained, if euer ye will haue your Clergie of good fame before God, and of good name before man. Yea, with lesse lawe of compelled chastitee, peradventure ye might haue the more numbze of true chaste Priestes in deede: But be as bee maye. But now, M. Doctor, wher ye make it a great matter, for priestes to mary after their order, because ye haue seen no example, noz yet can not reade it wrytten in any recozd or Chronicle: I shall answer you with the wordes of a very new wryter. Genesius de ritu nuptiarum; Hic enim non quid factum sit fiat ve querimus, sed omnino

M. J.      quid



quid fieri possit in tam varia tamq; inconstante rerum humana-  
rum natura. And with the like wordes of an other newe wyter.  
Non est scriptum, Ergo, non est factum? Non est factū, Ergo, non  
licet facere? Vt factum sit, vel non factum, hominum facta non  
debent præiudicare verbo dei. & quid si destitueremur exemplo  
hominum, cum habeamus verbum dei. That is to saie. Our ques-  
tion is not in this point, what hath been doen, but determinat-  
le, what maie bee doen, specially standyng the variable and in-  
constant nature of thinges that pertaine to man. For what ar-  
gumente is it? It was neuer wytten, Ergo, it was neuer doen?  
It was neuer doen, Ergo it is not lawfull to bee doen. Howsoe-  
uer it hath been doen, oꝝ vndo, mennes doyngs maie not præ-  
iudice Gods saynges. And what if we lacke mannes example, so  
we haue for vs the word of God? And if we could bring no exam-  
ple, is it therfore intollerable? I praye you Master doctoꝝ of the  
Chauncerie, answer your learnyng. Is the lacke of a president,  
a pꝛeudice to the law and right? Were he not a wise lawier, that  
would bzable on this fashyon, against y<sup>e</sup> Queenes maiesties title,  
for beyng supꝛeme gouernour of this realme, because we haue  
not had many examples of the lyke before tyme? And saie, when  
was it euer seen in the realme, since Chyistles saythe toke place  
here, since Chythe was knowen in deed, that a ladie woman, in  
her owne title, should be the ruler, and head of the land? Wee, how  
many yeres before Chyistles birth was there seen suche an exam-  
ple? And will ye see? He might saie: The very auncient Lawes  
themselues, of the realme renneth all in the name of the kinge,  
auer of a Queene. The pꝛerogatiue roiall, all inuestured in the  
persone of a kyng, as soꝛseeing suche example should oꝝ could  
neuer followe in vs. &c. Were not this mannes reasonyng, yea  
foolische cauillation, thinke you, a substantiall pꝛocesse to dis-  
proue a title, for lacke of an example? When God, nature, lawe,  
testament, publike consent, all concurrerth together, of the law-  
fulnesse thereof.

And yet, if this Cissian would so faine knowe, where to see  
oꝝ read some examples, of suche as married after their oꝛders and  
holwe: I will tell hym at this tyme (lesse he should lose his cause).

**A** of fower, in good stozie: till an other time, that we shall be able to shewe hym. rrlig. and that witten. I will shewe hym of stwoo of my saled fower, in Ecclesiasticall stozie. And the other, in other credible Historiographers. And at these laste stwoo I will begin. Master Martin, if ye list to resoꝛte to Volaterranus, because I will sende you no further, there ye maye reade that one Nicholas Iustinianus, a Monke, married Anne to wife, whiche was the daughter of Vitalis, Duke of the Venetians. And Munster in his Cosmographie writeth: that Ramirus Monke and Priest, was taken out of his Monke and Priesthode, and for lacke of tyme of his

**B** stwoo byethen, Peter, and Alfonso, was made kyng of Aragon and Spaine, and called Ramirus the fourth of that name. And because wee haue made mention of Spaine, ye maye resoꝛte to a late Spanishe wyter, Ioannes Geneſius: and he will be my witness, for one of these stwoo that I haue rehearsed. And for that ye shall thinke your labour well bestowed, to searche it out of hym, he will tell you of a third botarie: called Constantia, daughter of Rogerus kyng of Naples, or Sicile, as some wyters saie, whiche was taken out of her Monasterie, to be married to Henry Emperour, the first of that name, and that after she had made a solene vowe. And yet her constauncie not flaundered by this facte at al.

**C** For it was doen by the dispensation of Pope Celestine the. iij. & highly blessed: and it was as highly rewarded. And if we should iudge the facte by Platina his stozie, the dispensation was not geuen, neither in respecte of soule healt, nor common wealth, but euen with as covert wordes, bought and solde: as any was said, Quid vultis mihi dare &c. but because we haue named you a noble woman, that was taken out of her Abbeye, after her vowe, and that a kynges daughter: we shall name, among our nation a kynges sonne to matche her, and was bette apparant, to kyng

**D** Constantine the seconde, about the yere of our Loꝛde. 444 who was in like maner no more charged with inconstancie, for forsa kyng his vowe, as she forsoke hers, then he differeth from her in name. For he was called Constantius, and was Monke in the Monasterie of saint Amphibolus at Winchester, which of late was called saint Swithunes; and hath now the holy Trinitie



for patron, whiche I trust shall kepe still his possession, doubting  
 nothyng, that either Amphibolus or Swithune, will take vpon  
 them, to intrude the selues againe. As for this Constantius that  
 was taken out of his Abbepe, and made kyng of the lande, our  
 owne Chronicles will tell you: as for Constantia and Ramirus,  
 I doe auouche the authour aforesaid, de ritu nuptiarum: where  
 ye maie moste redily see it testified. And here master Martin, I  
 wonder, that where I thinke ye haue seen that booke ( for it is  
 p'inted with you of late in Englande ) ye consider not the tracte  
 of that wrytyng: wherby ye might learne, many necessary poin-  
 tes of learning. As in his seconde booke of the utilitee and ne-  
 cessitee of dispensation, to temp're the rigour of lawes, and in the  
 beginnyng of reacyng that seconde booke, to tell you plainly my  
 contemplation therein: ye came by and by into my remembrance  
 by the occasion of a sentence wrytten therein, in the beginnyng,  
 reported out of Plato: whēce peradventure Terence fetched out  
 his sayng: *Homine imperito nihil quicquam iniustus: qui nisi  
 q̄ ipse facit, nihil rectum esse putat.* that is: There can be nothyng  
 worse, then an vnskillfull man, who thinketh nothyng well doen  
 but that whiche he doeth hym self. But the sayng is this: *Legem  
 (Plato) simile esse ait homini pertinaci & imperito, præterq̄ suū  
 præscriptū nihil fieri permitteti, qui ne interpellari quidē se pati-  
 tur, etiam si qua incidat extra ordinē causa, in qua cōmodissimū  
 sit aliter fieri q̄ pro ratione, quam ipse semel iſtituerit.* Plato saith  
 that lawe is like vnto a froward & ignoraunt man, that will suf-  
 fer nothyng to be doen, but as he appointeth it, and will not let  
 his deuise to be altered: although some bycause should happen, in  
 respect wherof it were berter to be doen otherwise, then as he in  
 his reason had once determined it. If this sentence had been wel  
 pondered of you, master Martin, befoze ye beganne your booke,  
 either would you haue holden your hande frō the booke, to haue  
 auoided the checke of this notable sentēce: or els if that notwith-  
 standyng, ye would haue yet wrytten, as ye haue doen: you must  
 needes shewe your self to bee of suche a nature, as I would prais  
 to GOD, none the like should euer come to bee a counsaillour in  
 the Chauncerte, so long as I should haue ought to doe there.

well,

**A** Well, master Martin, looke to the same sentence yet once againe: Et dic te stultū & intus dic, & sapiens eris. We might haue furthermoze there learned, that it is affirmed: q̄ condere leges munus fit regie facultatis: So to dispence with them in necessitie of tyme and place, is so belongyng to the prudence of a kyng, that els his subiectes should by extreme right, bee oppressed with extreme wrong. And this is an other sentence, whiche would doe well to be expended in the defence of the cause, that ye haue take in hande, where ye saie, that this matter of mariages, pertained not to the kyng. And if that forein ruler at Rome, hath so ample authorite, as to dispence, not with one man onely to haue, (i) wiues for a nede, but with al the lawes that euer God or mā made, exceptyng no moze but tharticles of the faith: & yet some Canonistes write, that he maie interprete them also: why then, can ye not be contente, that your late naturall leige Lorde and maister with the assent of his Parliament, should doe so little a thyng in dispensation, that is one of the leasse crummes, that fall from the Popes table: I dare saie, so small, that the worst tournebrote in his kitchin, could gette it of his holinesse, by an easie entreatie, for all his kinfolkes, if they were all Priestes, and Notaries to. Master Martin, I will not here bryge a contemplation, that is now in my mynde, vpon you, but praise you once againe, looke if you can see your face in Platos glasse, befoze spoken, and aduise you in tyme, oz els all the worlde will wonder master Martin, stones will speake, and blockes will write: yea, God will be angry, and that is worst of all. Happie is he that hath a trustie friende, to tell hym good counsaile: yet happier is he, that hath it of hym self, if he should want hym. happie is he that hath a good nature, but yet moze happie is he, whose nature, grace hath reformed, to haue God alone alwaies in his eye. Also ye might further haue learned of hym in his thirde booke, that it is but Popes lawe, that orders should withstand matrimonie: And that the Greke Priestes at this date, liue in Matrimonie. And mozeouer, that he writeth, that in his Spanishe priestes, whiche be ordered by the Popes very pontificall, nothyng doeth so muche let them from marlage, as their vowes, whiche is vowed, vt cunq;



after a certain manner, salety be of them in their orderyng. I dare  
 saie, so indifferent a manne as he seemeth to be, if he had knowen  
 the manner of our pyleses orderyng by the Englishe pontificall,  
 speaking in suche maner timide, vtcūq;, of the pyleses of Spaine  
 he would haue saied that our pyleses maketh no maner of vowe,  
 in no maner of maner.

Lib. 5. Ca. 44.

But to go forwarde and discharge my promise of that other  
 two pyleses, married after they were pyleses, if ye loke in the Ro-  
 tie Tripartite; consider whether Socrates reporteth not of one  
 there, named Apollinaris, a pylesse, that married after his priest-  
 hode, and begatte a child, called by his owne name Apollinaris.

Lib. 6. cap. 14.

Consider the place indifferently, the rather for that. S. Hierome  
 dooth affirme that he was a pylesse sonne in Catalogo script.  
 Ecclesiastic. If that will not serue you, yet I will be surer to make  
 up my. iij. promised, by one that is written of, in the saied booke,  
 Euphichius a Bishop. Who a litle before his martirdome, ma-  
 rried his wife, wher he was reputed tyl that tyme but hadfasted.  
 As I was writing this, in came, Genius quidam; and sitting at  
 myne elbow, tolde me plainly that these places were like to be  
 bulted, and sifted to the byanne. And that now the greke booke  
 should be sent for, to vnderstand some starting hole, to crepe out  
 at. For that can not be home, that in suche autentike stories, spe-  
 cially of the Church, we should find any suche one: and then a-  
 gaine no mention made, that they did it by dispensation of the fa-  
 ther at Rome. For rather then that should appeare in storie o-  
 penly, they would haue played the partes, that is like they haue  
 doen in the Apostles Canons, in Clementes workes of recogni-  
 tion, of the records of the Counsailes, yea in al antiquities, to chop  
 in and out at their pleasure for their purposes. Blessed be God,  
 that he yet preserved his holy Testamentes cleane from these  
 sophistications, for the text self, whiche shalbe able evermore in  
 al ages to purge it self, what dross soeuer they haue cast vpon it,  
 to blenish the cleare light thereof.

Well it will be meruail if Magdalen College in Oxford be  
 not brought forth, or some other text otherwhere searched out.  
 And here, I am sure, their heads must be set a worke, that can saie  
 any

**A**ny thing to this matter, that poyse Casiodorus place writing may be defaced, and made to speake and strike what houre please my Ladye. For he that will so violently contort so evident places, as he doeth, throughout all his booke, he maie haue a great advantage in an olde greke authoꝝ, whiche as is thought, and is lyke to be fulfilled, hath been peradventure corruptly set forth in diuerse places.

**B**ut yet, Maister Martin, I admonishe you, that ye bee not too impudent in glossing oꝝ vouchyng your obscure greke copies in your studies, for ye shall not bying a more sufficient Greke authoꝝ, to wrest these places out of their right tune, but that we shal anouthe you one oꝝ two as good, to tell you wher ye wrest to hie oꝝ to low in these soyled two mennes states. I hard once how this last place was racked befoze kynge Henrie the eight: & what was answered. And to that whiche was answered, some more light hath been opened since. But leaue your glossyng, Maister Martin, and remember your olde pars verse, that Plato plined on your fleue of late: and rather for our instruction, sal to the glossyng of some suche lawes and gloses, as bee within the compass of your studie. As where the gloser of the decrees, saith by the

**C**authoꝝite of other: Quod olim sacerdotes poterant contrahere ante Syricium, vnde & Moyse contraxit. & quod Apostoli non instituerint de non vtendo iam contracto, quia si Apostoli hoc instituisent, Orientales hoc admisissent. Et quod Gregorius introduxit continentiam subdiaconis; sed presbyteris & diaconis Siricius introduxit. Et q̃ Apostoli nihil constituerunt de continentia. Et quod Ecclesia, quedam constituit, quæ non fuerunt statuta ab Apostolis, vt de continentia ministrorum.

*Dist. 84. cum  
Interpreto.*

*Dist. 82. pro-  
posuisti.*

**D**Some tyme, saith he, Priestes might contract matrimons, befoze Syricius daies, whereupon, saith he, Moyse did contract. And the Apostles made no constitution of: not vsyng marriage alreadye contracted. For if thapostles had so doen, the Orientall churches would haue receiued it. And that Gregorie brought in continencie to the subdeacons, as Siricius brought it in for priestes and deacons. And that the Apostles made nothing in constitution for continencie. And that the Church hath decreed some thynges,

*How stand  
these sayngs  
with the. 25.  
Canon of the  
Apostles, as  
it is forced.*



thinges, whiche were decreed by the Apostles, as of the continence of the ministers. For this sayng he aduoucheth. S. Augustine de ciuitate dei, who holdeth the same. Furthermore, we would gladly heare how ye could discharge yourself, with al your gloses from the heresie of Eustachius, who as Nicephorus willeth, by the reason of his ouermuche exact and nice obseruing of virginitee, impelled his disciples into many greate absurdities, in despising the pzaiers of all theim that were married, though thei were of the Priestes, saith he, that were married. Further, thei saied, that suche Priestes ought to be despised, that had contracted Patrimoine, and that menne ought not to receiue those Sacramentes, whiche married Priestes had consecrated: whereupon the Fathers in Gangrense Counsaile, gathered together to suppress this heresie, about the yere of our Lorde. 324: decreed in these wordes folowynge. Cap. 4. Si quis discernit presbyterū coniugatum tanquam occasione nuptiarum, q̄ offerre non debet, & ab eius oblatione ideo se abstinet: anathema sit. If any man maketh difference in a married Priest, as though by occasion of his marriage, that he ought not to offer, or to minister, and in this respect will forbear to take the Communion that he ministrereth: accursed bee he. Now maister Martin, if ye can assoyle your self of this curse, that is here pronounced vpon you, ye should doe well with your gloses to declare the same, for the comforte of others, whom ye haue induced into your blind and barbarous supersticio. Moreover, it is saied in that Counsaile: that all suche as shall refuse these constitutions, that thei ought to bee reiected as heretiques, accursed and condemned. But as concernyng your forced gloses, that ye haue already sained in your booke, to wipe awaie these Canons, or the others in the same Counsaile, or yet the fifth Canon of the Apostles: thei be to muche skowzed to serue you: where ye imagine the matter vpon the marriages, contracted befoze priesthod, contrary to the wordes that be expressed in the preamble of that Counsaile of Gangrense. And where it is saied there, that no man should put awaie his wife, for religious sake: that is to vnderstande, of force, saie ye. Then it followeth, that bothe the husbände, whiche sundzeth hym self from his

**A** his wife by force, or the ordinary (whiche followeth Montanus) that of force diuorseth theim, as thei dooe now aduaies offende against those Canons, be heretiques accursed.

**T**hus maister doctour, if your Clientes will geue you respite and leasure in their matters, to take these Gloses, Tertes, and Counsailes in hande, ye haue here to exercise your witte & learning. And by your gloses we shall see, how ye can frame al these matters to ioyne with your assertions, and conclusions in your booke. In the meane season, I praye you, while ye tuffe in your tertes, Canons and gloses, geue the poore reader licence, to beleue you at leasure: and to sticke to Goddes holy stable woozde, for moze sure grounde, to leoparde either soule or body.

**A**nd where this doctour of Lawe, semeth to commande his iudgemente and sentence, to bee admitted of so high authoritie, as neither any learned man were of other opinion: or els if thei were, yet that thei should not bee comparable to his witte and learning: I will saie no moze in answer for comparison in this matter, but put it to your sentence (good readers) what ye shall thinke meete in this comparison. Beside all suche menne, as we haue recited bothe of authoritie for their roumes, and estimatiō for their learning, we can matche this manne with some other: as Erasmus Roterodamus, Polidorus Virgilius, Alfonso, episcopus Canariensis, Michael Vehe: and diuerse other, not vnlearned, nor I trust, greatly behynd this Ciuillian, for all the bragge he maketh: whiche menne be wziters of these daies.

**E**rasmus, whom ye aduouche your self, maister Martin, for his authoritie: Cap. v. lit. I. 3. wzityng of this cause in diuerse partes of his woorkes, uttereth his opinion in suche woords: Ad episcopū Basilicēsem. De cēlibatu, neq; christus, neq; Apostoli legē aliquā in sacris litoris prefixerunt. Cum ecclesia, nocturnas vigilias, ieiunium in vesp̄um prorogari solitum, aliaq; permulta, pro causis emergentibus variaret: cur hic humanam constitutionem vregemus tam obstinatē, prefertim cum tot causę suadeāt mutationem? Primum enim magna sacerdotum pars viuūt cum mala fama, parumq; requieta conscientia tractat illa sacrosancta mysteria. Deinde perit magna ex parte fructus illorum, propterea q̄

*Ad Episcopum  
Basilicēsem.*



ob vitam palam dedecorofam, a populo contemnitur illorum doctrina. Quod si hijs qui non continent, concederetur matrimonium, & ipsi viuerent quietius, & populo cum autoritate praedicarent verbum dei, & liberos suos liberaliter educandos curarent, nec alter alteris vicissim essent probro. &c. As for the state of single life, neither Chyffe, neither yet his Apostles haue prescribed any Lawe in holy Scripture. And where as the Church hath altered Vigils vsed to bee kepte in the night, the maner of fastyng, vsed to bee continued till the Euenyng: and suche other thynges many, as occasion hath risen from tyme to tyme: why forze we mennes constitution so stryde here in this poynte, seyng so many special causes might aduise vs to make alteration: For firste of all, a greate number of the Priestes liueth in infamie, and with an vnquiet conscience ministereth those moste holy mysteries. Furthermoze, the profit that might arise by them, is lost, for as muche as their teachyng is not regarded of the people, by reason of their open filthie life. Where if marriage were graunted, to suche as dooe not containe: bothe them selues should liue the moze quietly, and their preaching of Goddes woorde, should bee had of moze authoritee among the people. Beside that, thei should se their childre honestly brought vp, so that the one should not be a shame or rebuke to the other.

In additio-  
nibus.

Thus ye see, how that Erasmus wondereth, what men meane to be stricke, in this constitution of the Church, seyng there be so many reasons, that might moue them to graunte to Priestes to marrie. This Civilian saileth, that it would tourne to the decaye of the estimation of the Clergie, and so to the contempt of the religion of Chyffe. Erasmus saileth, that if thei liued in Matrimonie suche as could not containe, thei should haue a better name, then thei haue, and therefore a better estimation. Thei should with moze authoritee preache Gods woorde, and the people would be- leue them the better: where now for their slanderous liuing, thei be despised, saileth he. Mozeouer, the Priestes them selues should haue a moze quiette conscience, to sende by the better and oftter prayers to almighty God, the soner to be harder: Where now by their filthie handelyng of so holy mysteries, in so vncleane a life, thei

**A** theſe benedictions bee turned into maledictions, ſaith Grego-  
rie: and the mummyng of theſe Paſſes, ſaith J. Peſham in his  
conſtitutions, bee rather worthe to bee called erecrations, then  
celebrations. Lette not this Chriſtian thinke, that ſuſpected and  
evident euill life in corruptiō, defilyng mennes wiues and thei  
daughters, will winne a credence to the Clergie, as muche as  
honeſt and chaſte marriage ſhould, if it were by lawe permit-  
ted. And if it were leſte at libertie, there would bee in the Cler-  
gie, that willingly would liue chaſte, to winne this eſtimation,  
that this man ſpeaketh of. And better to haue a ſewe ſuche, that

**M**ight liue without ſuſpition, then vpon the common experiēce  
of many faulte, the people ſhould ſuſpecte all. For, that whiche  
is true in deede, will ſo abide, when that whiche is counterfet,  
can neuer but ſhame it ſelf at lengthe. In compariſon of whiche  
counterfette chaſtitee, and wedlocke chaſtitee, ſpeaketh Polidore  
in his booke de inuentoribus rerum, Illud dixerim, tantum abſu-  
iſſe, vt iſta coacta caſtitas illum coniugalem vicerit, vt etiam nul-  
lius delecti crimen, maius ordini dedecus, plus mali religioni, plus  
doloris omnibus bonis impreſſerit, iuſſerit, attulerit, quā ſacer-  
dotum libidinis labes. Proinde fortassis tam e repub. Chriſtiana

*Lib. 5. Cap. 4.*

**C**quam ex ordinis vſu eſſet, vt tandē aliquando ius publici matri-  
monij ſacerdotibus concederetur, quod illi ſine infamia ſanctē  
potius colerent, quam ſe ſpurciſſimē eiufmodi naturali vitio tur-  
pificarent. But this I will ſaie, that it is ſo farre of, that this co-  
pelled chaſtitee, hath excelled that Wedlocke chaſtitee, that no  
crime oꝝ enozmitie hath impꝛinted, either moze hated to the  
ſtate of Pꝛieſthode, oꝝ hath moze defaced Chꝛiſtes holy religion,  
oꝝ yet hath ſtirred vꝝ moze grieſe in all good mennes hartes,  
then the ſlaunder of the vnchaſte life of pꝛieſtes: wherevpon per-  
happes it ſhould be as honourable to Chꝛiſtendome, as commen-  
dable to the Clergie, that once at the laſt, the libertie of marriage  
were granted to the Pꝛieſtes by publike authoritie, where in  
thei might verſuouſly liue, without rebuke of their eſtimation,  
rather then thei ſhould diſtaine them ſelues ſo filthily, by ſuche  
vice of nature.

Here ye ſee that this Clerke is of the ſame iudgement with

An. y.

Erasmus



Erasmus, to thinke that it should be as well for the professe of the  
 comon wealch, as for the honour and estimation of the Clergie,  
 for priestes to haue libertie to mary. And that it should be no flau-  
 der nor infamie to them to be married, if it were doen by open au-  
 thoritee. So that the priestes of these daies, married by open au-  
 thoritee, neede no more to bee ashamed of their marriage: then M.  
 Martin needeth to bee ashamed to bee bozne of that matrimonie,  
 wherein he was bozne. And shall bee as good in euery condition,  
 how soeuer he would shame it. To liue in manifeste or secrette  
 whoredom, is a shame befoze God, and also to the world. And this  
 it is saith Polidore, that shameth the order, destroyeth the esti-  
 mation of your religion. This it is that good menne lament so  
 heauily in all ages, from tyme to tyme, and yet could neuer  
 haue it remedied by all the Lawes thei could make. Howsoeuer  
 thei coloured it, how easily, or how extremely soeuer thei proce-  
 ded againste it, yet was it worse and worse. Lette the Townes  
 speake where Monkes dwelt. Let the Cities be examined, where  
 cathedrall Churches are: let open Monnes and close Monnes be  
 asked of their consciences, what rule there was kept: let the coun-  
 trie tell the truthe of Limitours sent among them, or els Friars  
 in cities and boroughes, drawyng the latche of the doore without  
 warnyng, to sale there saint Johns Gospell. And lette this Ci-  
 uilian consider what matter he goeth about. I wis he doeth no  
 great pleasure to the Clergie, as he would haue them thinke,  
 yea and if thei were wise, thei would thinke the same. For let not  
 them hope that thei can escape, as thei haue doen. The laye men  
 will not beare it at their handes.

Before tymes, when the laye man saw his wife abused befoze  
 his face, or his daughter ravished, or maybe defouled: he was  
 faine to make the best of it, for feare of accusation, in some other  
 respect, that should aswell pynche hym, as the parish priestes. I  
 doubt not, but sayyng that the priestes themselves be so earnest  
 to beate doune this late granted libertie: thei make but a rodde  
 for their owne tayles. Lette experience trye the matter. Well, I  
 haue not red of any one learned man in these daies, speakyng in  
 this cause of conscience and of learning, but euer thei haue made

modera

**A** moderation in the erpendyng of it. And haue shewed their des-  
 ers for the remedies of the inconuenience. As for Eckius, Cocle-  
 us, Murnerus, and suche other filthy drasse sakes, I make noe  
 tale of them, whose liues were knowen well inough to bee to  
 beastly. Yea Pighius hymself the God of this Ciuilian, bleth yet  
 a moderation, suche as it is, where this man for curste hart will  
 vse none at al. Alfonsus a catholike busshop doeth so learnedly &  
 christiandy handle the matter, that although he wissheth, as it is  
 to bee wished, that all the Clergie could liue in perpetuall conti-  
 nencie: yet he wissheth for them that can not so liue, that mariage  
 were graunted, and that to priestes after their orders; and mer-  
 uelleth at suche mennes consciences, that will so pinche vpon the  
 auctoritez that is in the Church, that thei should haue power  
 onely but to curse and to excommunicate, and not to saue and de-  
 liuer. Whiche thing he proseruteth in a great sprite, and saith  
 by those woordes of saint Paule: vnusquisq; propter fornicatio-  
 nem vitandam suam vxorem habeat. &c. That is, to auoide for-  
 nication, let every man haue his wife, male every man clayme  
 his interest and right to marie, if he can not other wise liue. And  
 affirmeth further, that he can not see how any man can depzue  
 hymself, of that his interest of that concession of mariage, gaun-  
 ted by saint Paule: except he will euen so depzue hymself of e-  
 ternall life. And mozeoner saith plainly, that every man cannot  
 conteine, and that therfore no man can be so holden by lawes or  
 vowes, but that he ought to prouide for his saluation. And that  
 howsoeuer a Priest hath by his owne voluntarie consent depzi-  
 ued hymself of his libertie, to marie after that: yet in this case  
 when he hath proued all remedies, and none will serue, then yet  
 to hym is reserued still whole and sound, his right and interest of  
 that same concession of saint Paule: propter fornicationem vi-  
 tandam vnusquisq; vxorem suam habeat, & vnaqueq; suum vi-  
 rum. Whiche generall proposition, this Ciuilian would needes  
 straine to a particuler, contrarie to the circumstance of the con-  
 text it self, yea, contrarie to the vsyng of diuerse Doctozs of the  
 church, as we haue proued before. And further, we there brought  
 in. Hieromes manifest woordes to proue it against his owne

Philippica. 19.

Ally.

manifest



manifest woordes, wherein he denieth it. And here I require this  
 Ciullia, with his gloses to proue those two contradictories, or if  
 contraries, if he can. Or to make S. Hierom agre with others, to  
 see what it is to babbble with mennes woordes, and not to sticke  
 to the woordes of the holy ghost euident in them selues, to them  
 that of mere frowardnes listeth not to wrangle and to be conten-  
 tious, to make byzozes in comon wealthes, to nosell the vnlearn-  
 ed still in palpable blindness, to recouer their olde honour of the  
 church, to do as they listeth in al matters bothe of God and man,  
 and then we should haue a merie world again, and all should be  
 plentiful: neither warres nor commotions, but sucbe as they  
 themselues would stirre for their owne turnes. And because I  
 named vnto you a diuine of these daies, Michael Behe: whom the  
 rather, among many of that sort I do alledge, so that I se in him  
 a quiet spirite, soberlye and Godly with learnyng, debatynge his  
 controuersies of conscience, utteryng his iudgement not as Pig-  
 hius, Eckius, and this Ciullian doeth, of a set purpose onely, and  
 of a froward and proud nature, that will in no respect giue ouer,  
 or will condition indifferently of that which is once beaten and  
 setteled in his stubborne head, but muste winne all, or lose all,  
 come of it whatsoeuer will: I will shewe you what moderation  
 he useth in this cause of priestes marriages, wherein he decla-  
 reth his contetation, that it could stand with his iudgement and  
 conscience for priestes, yea, after order once consecrated, to mary,  
 so that they were not suffered still in their ministracion. And  
 moreouer, against them that might be of that opinion, so thinke  
 that for a greate cause in respect of a realme, or of a comon peace,  
 dispensacion might be had, as it was so dispensed with, he saith,  
 with the kyng of Arragon: But peraduenture not alluding to  
 this stozie in this matter, he saith these woordes. At omnium pre-  
 gnanissima causa est animarum periculum, cui nec vna totius mun-  
 di precio estimari possit. &c. What cause soeuer maye appeare to  
 dispence in positive Lawes, for the weale of a whole Realme:  
 surely, saith he, there can be no greater or more pregnant cause,  
 then the perill of mennes soules, wherein the losse but of, one is  
 not estimable, by the price and value of all the world. This man  
 was

**A** was in conscience moued to sale his learning, he would not dally  
in so weightie a cause. He knewe he muste come once befoze the  
tribunal seate of Christ and his Apostles, to make answere of his  
woordes and wrytynges. And therfore as in the sight of God, not  
as pleasynge man, or keepynge the world in a comon traded errour,  
for glozy or lucre: thought it very meete for suche Canons and  
Lawes to be dispensed with, for the saluation of mennes soules,  
for the whiche, as for his owne, he knewe Christ spent his preci-  
ous blood: he was not ignorant, as I thinke this Ciuillan is not,  
or els ought not to bee, of the trade and practyse of the holy Fa-  
**B**thers of the Church in their daies. It is not vnknownen to hym,  
how soeuer Epiphanius was affected, to the continencie of the  
Clergie, and for the defence thereof, vnadvisedly did wryte, that  
it was the institution of the Apostles, for them to contayne, that  
yet hym self was compelled for necessitee of ministers, to permit  
theim in mariage, as otherwhere he telleth, that thei did so, al-  
though not altogether agreable to the prescripte of the Canons.  
Yea, he confesseth plainly of those, and also of votaries to, that it  
were better for them, fallen from their race of their runnyng in  
virginitie, openly to marrie a wife by the Lawe, rather then to  
**C**be daely wounded with the secrete dartes of Cupido, by the im-  
portune temptation of the Deuill. And better for them to runne  
into iudgements of penance, sufferable for a tyme, then by coun-  
terfettyng chastitee, to fall into condemnation, to bee excluded  
from the kyngdome of heauen. For he condemneth euen there  
suche of the Clergie, because thei would not abide the shame of  
the world, belike for mariage, yet secretly committed whoze-  
dome, and that vnder the pretence of solitary liuyng, and conti-  
nencie, practised vncleannesse with them selues: to aduoyde  
whiche inconuenience, he is faine to remitte of his Canons, how  
**D**Apostolike so euer thei were.

*Epiphanius  
Lib. 2. To. 1.  
Hero. 61.*

This diuine afoze sated, I sate Michael Vech, was not igno-  
raunte, how that in Origens tyme, the Bishoppes in those da-  
yes, for the releuyng of a woman in her frailltie, were contented  
to despende with her to marrie againe, though her husband was  
a liue. Peraduenture salet he, thei did suffer it, for the infirmi-  
tee

*Tract. 7.  
in mat.*



tze of suche incontinent persons, and in comparison of worse, **A**  
 permitted that whiche was euill. If Origen disallowed not their  
 prudence in dispensation, not to tollerate it ones dooen, but to  
 geue licence befoze it was begunne, even in that matter, which  
 he iudged to be againste the Lawe of God: If Pope Martin the  
 v. as the aucthour of Summa Angelica, reporteth, did after great  
 deliberation and consultation, with diuerse learned in Diuinitie  
 and Lawe, despenche with hym that had taken his sister germane  
 to wife, to kepe her still; and if the Pope, despensyng with a man  
 to marrie her to wife, whose mother or sister, he had defiled befoze  
 by copposall fornication, be not to bee blamed, noz this mariage **B**  
 to be disallowed, as Antonine saith, part. 3. tit. 1. cap. 11. para. chris-  
 tiana infine. And if Antoninus, auditor generalis causarū Pala-  
 tij dñi Pape testifieth, that he saue very many despenfed with, in  
 this matter. in Summa lib. 3. tit. 6. ca. 3. li. 2. ca. 2. tit. xi. If Martin  
 Peresius thus writeth: Si sacerdotes non matura deliberatione se  
 astrinxerunt, videat Romanus pōtifex, qui circa hęc solet dispē-  
 sare, quid sit agendum in particularibus. If the Priest haue beūd  
 hym self, not by due deliberation, let the Romane bishop, who  
 is wont to dispense in suche cases, take hede what he ought to do  
 in suche particularities. yea, Erasmus in clementiam Alberti Pij **C**  
 artic. 40. saith, that the Pope doeth wel to dispense in solemne  
 bowes, and alledgeth Cardinall Caietanes auctoritie for hym.  
 What reasonablenesse then, cā there be thought in this Ciuitie,  
 not to suffer these marriages, that be doen and made already: not  
 by stealth, or of priuate head: but by auctoritie of his Souera-  
 gnes lawe, with the assent of all the body of the realme, not one  
 woorde of Goddes Lawe against it, but many wordes of Gods  
 Lawe bearyng with it, and approuyng it. I maruaile what this  
 Lawier meaneth. Hath he neuer reade what Pope Nicholas did  
 answere to Bishoppe Osbalde vpon his question, what should **D**  
 be doen with that beneficed Prieste, that had stricken a Deacon,  
 and after his death his sculle was founde broken: Searche saith  
 he, whether he died of the stroke, or whether the Deaco fell of his  
 horse, and so brake his sculle and died. If the Deacon died of the  
 fall, suspende the Prieste a little tyme, for sayng Masse, and af-  
 terward

**A**fterwarde, let hym retourne to his seruice againe. But if case, the Deacon be dead, by occasion of his stripe, then in no case let hym any moze minister. Notwithstanding, saith he, if he be very necessary for your purpose, let hym haue out of his benefice, for the comforte of his sustinaunce. Loe sir, the Canons and the Lawe plainly depriue hym of his benefice, which is sequestred from his ministration: And yet saith the Lawiers vpon this place: He was reasonably dispensed with, to kepe his benefice still: leasse els for necessitee of his liuyng, he should tourne hym self to filthie, and vnlawfull occupieng.

Lo here the immunitie of the Church so prouided for, by y<sup>e</sup> Canons.

**B** Compare this matter, maister Martine: An open pretended murderer, shall for the necessitee of his liuyng, and to auoyde further inconuenience; be aduanced to liuyng out of his benefice against the Canons, though he ministereth not: and yet as ye write, *The benefice is geuen for the office sake.* And shal marriage be thus dealt with, in your very fine Charitie? Did ye neuer reade what is written vpon that Epistle, that Leo the fourth did write to the Bishoppes here in Englande, setting out what greate authoritie Bishoppes onely haue, not restrained, nor in case referred to the Bishoppe of Rome, how thei make dispense with sacrilege, with heresie, with adulterie, with Symonie, with a scismaticke, in orders and dignities, for necessitee sake, and for auoyding slander, and further inconueniences? And can not all the Bishoppes in Englande, bee able to dispense with marriage of Priestes, to auoide the slander that els might rise, as well to the selues, as to some of them, by whom thei were allowed: to auoide the slander and suspition, of suche fained hartes as were in them to the kynges authoritie: to auoide the slander that might rise to the priestes, to their wiues, to their childezen, &c.

If ye say true M. Martin your Clergie should not haue all the benefices thei haue. But ye muste vnderstand his rule against married priestes only. As for others do thei neuer so little, a nothing: yet be thei worthe to haue all, as thei haue all. *Causa. pri. q. 7. Requisitis.*

**B**ut ye will saie, suche as be soze for their fault and will retorne, the Church mercifully openeth her lappe to receiue them againe into newe benefices and liuynges, though thei haue lost their old, where thei had doen cost. Why, maister Martin, had the Church so spent all her mercie vpon her Iacobs, that she had nothing for poore Clau: she might haue blessed sufficiently her supplanteng Iacobs with the fattest benefices, and superfluous

Do. j. dignities,



dignities, of the beste of the Clergie, and yet some little benedic- A  
tion might haue been reserved and bestowed vpo the poore Elaus,  
that now haue nothyng at all leste them, neither rent nor moue-  
ables, to releue their necessitie.

Is this the Churches mercifull lappe, in receiuing her owne  
begotten childe to ministration again, that yet first thei must  
speake their owne shame in bylles of their penance, lyng a-  
gainst them selues, most vilely, and most shamefullie, disabeling  
their credite and estimation for euer: As thei find suche fitte malt  
houses in diuerse places of the realme, which for a litle prouedze  
sake, and for carryng them with their combes, will take what 15  
soeuer bitte is put in their mouthes. As that Robynne Dawdise  
of winsoze otherwise called. S. Ihon Busbie, made a goodly con-  
fession of his hartie and earnest repentance there, the 29. daie of  
Iune last, to the great comfort of all the good catholike people  
that hard hym. Whiche proposition was so finely penned, and so  
catholikelie traced, that I warraunt you it was none of the sma-  
lest fooles that forged it. Whiche for the excellencie that it hath,  
shall one daie haue an interlyniall glose, till some man shal take  
pain to make a large Comentarie. Be ashamed O hypocrites, be  
ashamed, inggle not in suche foolishhe sort to make all the worlde C  
to wonder at you. What a Goddes name, will ye daunce starcke  
naked in your wide masked nettes, in this so cleare light at hye  
none daies in open place, in the markette, and yet promise your  
selues that no man can see you: But to returne to the Churches  
great mercie againe. Suerly in some places the churche mercie  
was so soze extēded, that whose lues were. ij. oz. iij. yere past be-  
fore departed, yet thei could not be admitted againe to minis-  
tration. But must do open penance, & go by the crosse without any  
redemptiō oz intreatie that could be made, and the parties suche,  
as by whom the verie commissaries them selues could alledge not D  
one point of dishonestie, oz enill opinion, in all their cōuersation  
besides for the. Shal laye menne hereafter trust wel of the chur-  
ches mercie, if thei come within your clauwes, when your owne  
bee thus delt with: Of whom, some dissenteth in no point at all  
from you, but onely in this fact, whiche the lawe made them hold  
to

**A** to aduenture on: Shal I call this a Church, or a Synagoge: A mother, or a steppe dame: **M.** Martin, verely if God hadnot somewhat of his goodnes holpen me, to moztifie somewhat myne affections, I could els in this contemplation, wryte somewhat that should be but litle honeste to that your holpe mother Church. Notwithstāding, how lightly soener I passe it ouer, yet I thinke some other will resume that I lette passe. Though now it bee so heinous a matter in your sighte, for suche priestes to keepe either their liuynges or wiues, whom ye founde when ye came ouer (a Gods name) into the realme, in as good and lawfull possession of them bothe, as euer ye shall haue of any thyng that ye shall hereafter come to: yet I thinke ye will your self, as faste resozt to the defence of the lawe of the realme, for that ye haue already in possession, & also for that increase which ye gaue wide for enery daie you rise, if perchaunce either any wicked Iudge, or els some prieste theif would take it from you: how fast soener now ye call the Lawes of the realme at your heales, for these iuste possessions of your bzetherne. And I praise you, if it bee so intollerable a matter to your wisdom, to suffer an inconuenience once passed against Canons, so to remaine, rather then to bring in a greater: **C** why did that learned Bishhop of Rome, Leo the first, wrytyng to the Bishhops of Africa, hearyng tell that there were diuerse amōg them, which were admitted to the dignities of the church, not only laye married men, but also men of .ij. wiues at once, yea and that laye men that had married laye widowes (for concernyng priestes widowes: it is plainly spoken by the Prophet Ezechiel in his .44. Chapter, in the new translation, that a prieste may: in the old translation that a prieste must, take that widowe to wife, that was a priestes wyfe befoze) why I praise you; though he would not dispence with some of these forsaid persons so promoted, yet **D** of the other wryteth he thus: *Ceteros vero quorū prouectio hoc tantum reprehensionis incurrit, q̄ ex laicis ad officium Episcopale delecti sunt (neq; ex hoc quod vxores habeant, possunt esse culpabiles) susceptum sacerdotium tenere permittimus. &c.* As for others in whose promotion this blame is onely espyed, that they were chosen for the of the laye menne, to that dignitee and

**Do. ij.** office



office of a Bishppe (for thei can not bee blame worthe of this respect, for that thei haue wiues) we permitte them to retaine still their benefice so receiued.

Doubte not master Martin, but his wisdome thought it no inconueniēce to suffer them so still, nor was not so angrie in his daies with married Bishops and priestes, as ye be. For Prosper Aquitanicus hym self (who peradventure did bothe write and endite this Epistle in his name, as many other thynges he did, testified Gennadius, for he was his Secretarie, and afterwarde was episcopus Reginensis, about the yere of our Lorde. 460. in a very euill tyme, a very good Bishoppe, as the stoies make mention) he looking every daie, when he should goe to the pottle, made a goodly aduertisements in verses, a good hundred in number, to his wife, arming her to take suche parte, as he should take, and to sticke in good hope, and faith in Christ, comfortyng and helppng one the other, what soener should befall. And if ye liste to looke vpon it, and see what matter there is, it beginneth thus. Carmine Iambico.

*Age iam præcor mearum.*

*Comes irremota rerum,*

*Trepidam breuemquæ vitam.*

*Domino deo dicemus. &c.*

Where yet ye make elspe peradventure, a subtiltie in that good Father, that set out his woorkes in printe. For where all other of his Epigrames haue titles, to shewe the contents, that hath none at all: Lest ye should smell, to readily at the eye, that Prosper being in so good estimation, and so ofte alledged, bothe of Diuines and Lawyers, should bee knowen to haue a wife. But yet good brethren, though ye knowe that he had a wife in dede, be not of that fanisie, that onces a good catholike woman was of, towarde our Ladie, to whom she had a very greate deuotion, and could not heare to muche of her. At a tyme one tolde her that she was a Jewe. A Jewe she, GOD defende that blasphemie that shall neuer come in my Credo, liue it who will. yet be-

cause

**A** cause she would bee sure in this scrupulose doubte, she made a  
 iourney to a maister Doctour, dwelling there by, to knowe the  
 truth. He could saie no lesse, but as the truth was. And when  
 she heard hym affirmyng it to, she was cast into a greate dumpt:  
 and at the laste, swoze the beste othe in her bodie, that she would  
 set the lesse by her, yea, and would loue her the worse, as long as  
 she liued. How wise a woman this was, M. Martin, I maye not  
 be iudge of catholike folkes. But I wene your self, & suche as ye  
 be, be not farre behinde her in your iudgement, towarde them,  
 in who ye knowe none other fault, but onely that thei be married  
**P**riestes: whiche iudgement, when it hath once preuailed in the  
 realme, the rather for your impregnable booke, then shall it bee  
 beste for these Priestes, when thei saie the penitentiall psalme;  
 of Beati quorum, in their Mattens, to followe saint Hieromes  
 woordes and counsaile, and in steepe of Beatus vir cui non im-  
 putauit dominus peccatum: to tourne it and saie: Beatus vir cui  
 dominus non imputauit vxorem: as a greater offence then any  
 can be committed, in the iudgemente of suche Romishe peniten-  
 ciaries, as ye be. And then shall the Lawiers solempne case come  
 in place, when he writeth: Ecce casus vbi plus iuris habet luxuria  
 quam castitas. Beholde a case, where faire Lecherie, hath more  
 right and lawe, then soule Chastitee.

*Ad oceanum.*

*Dist. 54. fra-  
 ternitatis.*

**T**hus drawing to a conclusion, I will repoyt vnto you, what  
 an other Leo, the fourth of that name, hath written, concerning  
 this prudente necessitee of moderation, and dispensation in mat-  
 ters as thei arise: euen that Leo whiche, as some saye, preceeded  
 next to that holie Popeste our countrey womā (whoship may she  
 be) Pope Johan: who was so in deede, affirmeth constantly, Maria-  
 nus Scotus, and diuerse other of good credite in writyng; beyng  
 about the yere of our Lorde. 848. what tyme Adulphus other-  
**w**ise called Ethelulphus, reigned here in one part of the realme  
 whiche manne had a lone in his yowthe to be a Priest, and was  
 entered the order of Subdeacon, and by some writers was bus-  
 shoppe of Winchester (whereof mate bee reasonably doubted)  
 but after dispensed with, by the Bishoppe of Rome, of his order,  
 and married a wife. Whiche kyng was by some mennes opinion

Do. liij. the



the firste founder of the Uniuersitie at Oxforde. Whiche should  
 bee moze to their glozy for antiquitie, to haue hym so reputed,  
 then Aluredus who succeeded well nigh. lx. yeres after hym. For  
 whose sake, yet I truste master Martin, will bee better to orders  
 that be bowed: Whiche saied Leo is noted in storie, to be of suche  
 wisdom and vertue, that he had accordyng to the Gospell, both  
 the prudence of the Serpente, and the simplicitie of the Dove: of  
 so modeste a nature and clemencie, that where in the ende of a bio-  
 toste, against the cruell Sarazens, some would haue had diuerse  
 of them hanged vp at Rome gates, for the terrour of others, he  
 would not suffer it. And yet againe, in preseruyng the discipline  
 of the church, in punishment of idle and not resident Cardinal-  
 les so seuerer, that he gathered a Synode of. xliij. Bishoppes,  
 and condemned and depriued one Anastasius, Cardinall of S.  
 Marcellus, specially because he had been absent fro his cure and  
 parishe, sine yere space together. Thus yet the saied Leo writeth  
 to the Bishoppes of Englande. Nisi rigor disciplinæ quandoq;  
 relaxetur ex dispensatione misericordiæ: (multorum enim cri-  
 mina sunt damnabilia) quæ tamen ecclesia tolerat pro tempore,  
 pro persona, intuitu pietatis vel necessitatis siue utilitatis, & pro  
 euentu rei; pro tempore, sicut Gelasius qui cum necessitate tem-  
 poris videret Italicam ecclesiam propter belli famisq; incurso-  
 nem fere omnium clericorū officio destitutam, adeo vt plerisq;  
 populis subsidia regendarum deessent animarum, concessit de  
 Monachis vel de Laicis clericos assumi. Except the rigour of the  
 Churches discipline, were some tyme released by dispensation of  
 mercie. For many mennes crimes be dampnable, whiche yet be  
 tolerated by the Church, for consideration of the tyme and per-  
 sone, in respect of mercie, of necessitie, or of commoditie, and vpon  
 the chaunce of the matter as male fall. As for example in respect  
 of the tyme: we reade that Gelasius, when he saue by the necessi-  
 tie of the tyme, the Churches of Italie to be destitute and boide,  
 almoste of all their spirituall ministers, by occasion of the rage of  
 warre and famine, so greatly, that muche people wanted their  
 comforte, for pastours of their soules: he did permitte that Cura-  
 tes might be chosen, either amonges the religious, or yet among  
 the

i. Q. 7. Rigor.

**A** the late men. And that in the p<sup>r</sup>iuatue church, vpon the necessi-  
tie of the tymes, or for some other good & profitable purposes, the  
haue boldly dispensed with the Canons of the church, and suche  
orders as haue been straitly obserued, & rigorously exacted before  
their daies, it maie most euidently app<sup>e</sup>are by sundrie Ecclesia-  
ticall stoies and examples. As that the church of Millane, with  
the approbatio of Valentiniane & Emperour, did chose Ambrose  
to be their Archbushop, being a mere late man, in late office, and  
that before he was baptized. So was Nectarius a late Senator,  
occupied all his life long, in prophane office, sodainly elected to be  
bushop of Cōstantinople, Theodosius the Emperour being there  
present, and assentynge thereto, and yet this sated Nectarius, was  
not as then a christian man, by receiuyng the Sacramēt of Bap-  
tisme, & Syresius a Platonical Philosopher, brought vp in & studie  
of prophane learning, addit to the decrees and p<sup>r</sup>inciples therof,  
not as yet thoroughly wonne and conuerted to Chyistes religion,  
was preferred by that learned Bushop Theophilus Alexandri-  
nus, to priesthode and a Bushopricke, immediatly after his Bap-  
tisme. And before the sated Bushopricke, he made open protesta-  
tion to the knowledge of the Church of Ptolemais, where he  
should be chosen, that except they would freely permit hym to re-  
taine his Philosophicall opinions, of not beleuyng the resurrec-  
tion of mennes bodies, or that the worlde should haue an ende,  
he would not accept their offer. yea, he further conditioned with  
theim, that where God and the lawes had given hym a wife, he  
would not forsake her in anywise, or yet leaue her company and  
open felowship. I thinke verely it would be hard, to finde lawes  
or exāples of former times past, to approue these doyniges: wher-  
vpon I iudge euery indifferent man maie see, how the Canons  
should be expounded, & how the church rules should be ruled. Not  
so straight laced as ye make them, or as ye force them, nor so mēt  
of the greatest Canon makers the selues. As ye maie reade emōg  
the decrees of the said Pope Gelasius, in the first, seconde & thirde;  
how he (as I haue wytten afore) would not with all his auctho-  
ritie disuorce such votaries as were married after their vowes, but  
left them to God and to their consciences; that in suche necessitee  
of

*Nycephorus.  
Lib. 11. cap. 32*

*Lib. 12. ca. 12.*

*Lib. 14. ca. 55.*



of ministers as chauced in Italic, he was cōtented that thei should take both Punks out of their Abbeles contrary to their p̄fession: & lay men frō their laie offices, contrarie to the p̄scription of the Canōs. And mozeouer cōfesseth in his first Chapter of himself thus. Nos magno reatu innecteremur, si fāto coartāte periculo, nō aliquatenus consulamus. We should, saith he, be woꝝthely charged, as much giltie, if in so great perillous cōstraint, we should not p̄ouide some remedie. What necessitie the realme is in soꝝ want of ministers at this date, and how faste men will renne to oꝝders hereafter, being destitute of the hope soꝝ suche p̄tection & couerynges of their shapēs, I weene, it will be spied hereafter.

God gene grace that wisser menne of the realme, how wilful soener ye bee, maye soꝝ see this matter in tyme, soꝝ the honour of God, the saluation of mennes soules, & the wealt̄h of the realme Amen. And here master Martin, whereas a little befoze, I haue alledged Leos anabozitee, and readyng it once oꝝ twise could not perceiue a full sentence in it, but wrytten as in suspence: I will take occasion here to resse in a suspence of further commētyng your booke, tyll at my nerte leasure, when by Gods grace I will redresse the haine of my wrytyng, if I maye heare that it should offende anye indifferent reader. But as soꝝ your self, oꝝ anye suche, as of sette purpose, will erre your selues, and byyng other in to the same, that soꝝ good felowshippe wyl blindlye fall into the ditch with the blinde guide, how angrie soener ye all be: yet I will bid you soꝝ this tyme all farswel with the very woꝝdes of Ioannes Genesius, soꝝ the noueltie of the matter, thus p̄ynted with good lucke in England: Si quis non quod optimum factu sit quærat, sed studiosè capter occasiones erradi, cuius erit æquitatis non potius eius perniciosam malitiā insectari, quam nobis succensere, si quod verum credimus, non dissimulanter explicamus: If any man will sette his mynde to ensue, not that whiche were best to bee doen, but will moze gladly and captiously seeke occasions to lye and to erre: of what equitie & indifferēte should it p̄ceede, not to defie his pernicious malice, rather then to bee displeased with vs, soꝝ that we simply declare without colour the truthe of our belefe:

**A** And yet to knit by this matter with telling you what your  
countrie menne and frendes concluded in their Synode of kyng  
Edwardes tyme, If you list to vnderstand, what was doene, and  
subscribed vnto, ye shall heare what the lower house did affirme  
in this cause of bowes and of continencie: John Talloz doctoꝝ of  
diuinitie, beyng then pꝛoloquoꝝ, and William Hare beyng re-  
gesser to accept the bowes & subscriptions of them that wer pre-  
sente, to whose consciences was this proposition propounded, either  
to be frely affirmed oꝝ to be frely denied by them. *vz. That all  
suche Canons, Lawes, Statutes, Decrees, vsages, and Cus-  
tomes heretofore made, had or vsed, that forbid any per-  
son to contract matrimonie, or condempne matrimonie by  
any person alreadie contracted for any vowe of priesthod,  
chastitie or widohood, shall from henseforth be vtterly  
voide and of none effect.* The affirmantes of this proposition,  
were almost freeble so manie, as were the negantes. Amongest  
whiche affirmantes, diuerse were then vnmarried, and neuer did  
afterward take the libertie of marriage, as doctoꝝ Talloz the bu-  
shop, D. Benson, D. Kedman, D. Hugh Wille. D. Wotten. &c.  
Of them that denied it (notwithstaunding their subscriptions to the  
contrary) as fewe as the were, yet some of them toke vpon them  
the libertie of marriage not longe after, as doctoꝝ Dken, D. Ray-  
ner, master Wilson. &c. So ye may fortune doubt of the iudge-  
ment of that notable learned man & commonly reputed of grane  
iudgemente, I meane doctoꝝ Kedman. D. of Diuinitie. Ye shall  
heare his vertic iudgement, whiche he uttered in the self same con-  
uocation, wꝛitten in a paper senetall by his owne hand, yet extant  
to be shewed and subscribed with his name. And thus he salet.  
I thinke, that although the word of God, doe exhort and counsel,  
Priestes to liue in chastite, out of the cumber of the fleshe, and  
the world, that thereby the maye moꝝe wholye attende to their  
calling: Yet the band of conteyning from marriage, doeth onely  
lye vpon Priestes of this realme, by reasons of Canons and con-



Situations of the Church, and not by any precept of Gods word: as in that thei should be bound by reason of any bolwe (whiche in as farre as my conscience is) p̄sentes in this church of England doe not make.

I thinke that it standeth well with Goddes woorde, that a man whiche hath been or is but once married, being otherwise accordyngly qualified, maye be made a p̄sente.

And I thinke, that sozasmuche as Canons and Rules made in this behalfe, be neither vnuerfall, nor everlastyng, but vpon considerations maye be altered and chaunged, therefore the kinges maiestie and the higher powers of the Church, maye vpon suche reasons, as shall moue them, take awaie the clogge of perpetuall continencie from p̄sentes, and graunt that it maye bee lawfull to suche as can not, or will not containe, to marie one wife. And if she die, then the saied p̄sente to marie no more, remaynyng still in his administration.

Ihon Redman.

To master Martin a learned man, in suche credit vnuerſally in decyding questions of conscience, doeth in a great sort of respectes, condemne the whole tract of your bold assertions, inspersed through your whole booke: and therefore, if ye will not be resoluēd by his iudgement, to recant your baie opinio, yet shall you neuer be able, with all the glistyng florisse of your booke, to discredit hym, or to winne credit for your self. But further yet to enlarge his conclusions by notes or any other suche, with more sound testimonie and doctrine, should be but superfluous, to such specially of whom Salamon speaketh. Non recipit (quidā) verba prudētiæ, nisi ea dixeris, quæ versantur in corde eius. Some men be of suche nature, that thei will neuer receiue any other wisdō or perswasion, except ye tell hym suche thinges, which be tolde in his owne baine, and sonken into his owne harte. It is not therefore without god cause that S. Paule geueth precept, not to haue long a doe, with suche as be sectaries, thus sayng. Follishe questions, genealogies, contentions and bawlynges, rising of the lawes, reſtaine them, for thei be vnprofitable & baie. And therefore suche one, as is a man of euillō, after once or twise admoniſhyng

Proverb. 18.

Th. 3.

**A** thyng him, renounce hym: Knowyng this, that he that is suche, is peruerbed & sinneth, as one condemned in his own iudgement.

**W**ell, now finally to make an ende with you maister Martin, if Chyſte, whom the Father in heauen commaunded all the woꝛlde to heare, in his doctrine made no prohibitiō oꝝ restraint in his fathers ordinaunce of matrimony, but honoꝛed it with his presence, and commaunded it to be indissoluble: foꝛbidding all men to seperate whom God hath coupled: willing but foꝛ the cause of fornication no seperations to be made. If the Apostles all except Ihon, and Paule, were in the married state, the fathers in the pꝛimate churche at libertie vsyng the same, the Clergie in Grece,

**I**n Antioche, and in Alexādria retaining the libertie still in their ordering: Paule beyng very fearfull to caste any snares to the congregation, counsailling and comaunding them that can not conteyne, to marrie: pꝛonouncing that it is better to marrie then to byenne: the interpretoꝛs of the scriptures applyng the same grauntes and concessions vnto them that be votaries: saint Augustine in doctrine holdyng and determinyng in professed disputation, heir copulations to be very mariages and not to be disseuered. If the kinges authoritie, by the consent of his parliament,

**C** with the subscription of the whole Clergie, enacted the thyng to be lawfull: abrogated all penall Lawes to the contrarie, as it was declared in doctrine inuincible, sette out by the learned part of the Clergie, in their booke wherein they instruct a Chyſtian man to liue Godly, that it was lawfull foꝛ hym so to do by Gods woꝛd, and affirmyng further by testimonye of old wyters, that what soeuer was so enacted in this English church, had sufficient strength, authoritie and power, beyng a catholike and an apostolike Churche in it self, the rather foꝛ doynge their indeuour to retorne all the order of the pꝛimate churche againe, and therefore beyng moꝛe agreeable to Chyſtes doctrine, makyng moꝛe to edefyng and benefite of Chyſtes Churche: what learned man standyng only to learnyng and reason, can iustly either impugne the late state and order in this behalf, taken in the raigne of the noble Prince kyng Edward the firste, oꝝ yet can reasonablely suggill the doctrine and assertions, published and sette out in the



daies of that famous prince king Henry the eight, by al his best learned Clergie, as makynge wale & preparation by their wytynges and preachinges to put in execution that was of late so bled and pzaised:

If the Fathers of Rome Church, diuerse of the best learned, by their prudence thought it meete, to release the rigour of Canons and Rules of the Church: some tyme dispensing in diuerse cases of great importaunce, genying their assent before they were doen: sometyme bearyng and tolleratyng many thinges passed without authoritie, after they were doen: if their scribes and registers, expositours of their Lawes, leaned alwayes to the equitie of the lawes, famously expounding them to the most benefite and sauegarde of suche as were offenders against Gods mozell Lawes: If the head fathers and pastors of other churches in their pastorall prudence, bled their tollerations in suche cases, as Origen doeth testifie, that the Bishops in Alexandria permitted without and against the scripture, a mariage to be made of a certen woman in respect of her infirmite, and as Millane church and Constantinople Church, bled in the election of their Bishoppes Ambrose and Nestarius (contrarie to the rules of the Apostle) as not yet Christened: And if that saied holy Bishoppe of Milan Ambrose, did in his Church permit priestes to be married, as Barnardinus Corius in his Chronicle apertly doeth aduouche: who maketh also reporte, that one Henribaldus Cotta, a Lawyer by profession, beyng one of the firste that would forbid priestes to marrie wyues, was slaine of them for his importune extremitie. Yea, if ye, maister Martin, bee so vniuersally seen (as ye pretende) ye can not be ignorant, what that Doctor of Lawe writeth in his booke entituled (Silua nuptialis) by name Ioannes Neuisanus, where he alledgeth, how the Canonistes and Scholemen, rache violently the Lawes, Scriptures, and Gospelles in this cause, against the true sense of the wordes: and aduoucheth further, that these Canonistes make large thonges of other mennes leather, euen like, salethe be, as that strumpette did of another bodys child, in cap. Afferte: de presumptionibus, and that, because they haue no wyues they selues. Who when they haue, be about

In mattheu  
traff. 7.

Sub anno  
1387.

This lawier  
settech out &  
whole pith of  
all Doctor  
Martins  
booke.

**A**boue all other men, burnyng in the fier of gelosie, as he byn-  
geth his authoritee therfoze. But now thus thei speake, saith he,  
because the selues haue not onely one paramoure, but haue ma-  
ny wiues and paramoures, and other wibiles concubines, twoo  
at one tyme together. Wherebpon he wisheth the lawe of conti-  
nencie to be remitted, and byngeth in to ioyne with hym, in this  
his iudgement, not onely the famous Lawter Panormitan, but  
that notable man Felinus also, with others. And further he affir-  
meth, that the reasons of the Canonistes at these daies, to proue  
that Priestes after thei be ordered maie not marrie, be to no pur-  
pose, because (saith he) thei be grounde in couetousnes, whiche  
is not conueniente to the true followers of Chrtste, and there, in  
that his disputation, he citeth diuerse doctozs, who doeth disclose  
the corrupt intention of the Canonistes, in depzaunyng and falsi-  
fyng the letter and textes of Ambrose, and other doctozs in the  
same cause.

*Cap. cum olim.  
Cap. Si quando  
de rescriptis.*

**I**f the Church of Ptholomais (Theophilus Alexandrinus  
beyng chiefe doer of the same) attempted somuche againste Chri-  
stes religion and his Apostles, teachyng to elect a platonical phi-  
losopher, miscredityng the pyncipall Articles of our faith: and  
that after his open protestation, that he would not as then relin-  
quish his opinion: what wise man endued with any considera-  
tion of christian policie: can iustly quarel with the head pastoure  
of our church of England, to tollerate thinges standyng against  
no scripture at all, so passed as thei be: yea though thei should  
vse moze mercie and clemencie toward the miserie of those mi-  
nisters, then some enill and vncharitable instigators would  
wishe thei did.

**I**f the vniforme assent and consent of wryters, haue attribu-  
ted so large authoritee to Councils and Bishoppes decrees, to  
dispense so vniuersally, that thei saie a Bishop, a Here Dioces-  
sane, maie dispense with Heretiques, that other maie the soner  
retourne againe, with Schismatikes, with Symoniackes, with  
suspended and excommunicates, with adulterars, with murthe-  
rars, in theft, in sacrilege, in Priestes matrimonie for afterward  
to be contracted with their protestation; in Priestes matrimonie

*I. q. 7. requiri-  
us. in glosa.  
Ca. 1. q. 7.  
Necessaria.*

pp. 14.

al.



alreadie contracted, so it bee with a virgin: that he make dispence in orders and dignities, vnder the state of a Bishoppe. If he sought (saith the Lawe) as bound by necessarie constraint of spirituall gouernance, to dispence ether in suche cases, wher either some greater comoditie to followe may be hoped: or where the perill of some greater inconuenience may bee feared: and sometime in respect of the multitude, and to auoide slander and offence that els might be taken: what may bee gathered hereof by the wise reader, and what authoritie is, & may be iustlie thought to be resiant in the whole order and seignorie knit and cōioyned all wholly together in one, if so muche be graunted to euery one of them severally alone.

Ca. 43.

If the Canons of one counsell be drawn comonly to expound an other, as one lawe to declare an other, then wher it is decreed in the fourth Counsaile at Tollet: quod Clerici qui sine consultu Episcopi sui vxores duxerint. &c. seperari eos a proprio Episcopo oportebit: How reasonable then doe those menne crye for separation, of suche of the Clergie, who did not vpon their owne heades attempt the state thei bee in, and diuerse of them neither without the counsel, nor yet instigatiō of their onely proper Diocesant: but with the consent and authoritie of the whole order of all the Metropolitanis & Diocesantes in Englande, in their deliberat consultatiō, first among themselves, and after so exhibited to the state of the parliament: afterward in their private diocesses commending the statutes passed, and sendyng their Chaplaines abrode in their diocesse to declare the commendations & necessitie of the same: as he yet at this date auncient Bishoppes still in place and office, that can beare witness of this here affirmed, if thei were hereto required.

Last of all, wher that noble prince of famous memorie King Henrie the eight, bled so muche prudence in reducyng and reposing his realme in suche Godly knowledge, and chrystian peace: as the measure of Goddes gistes graunted vnto hym, did moue hym to the same: where in this case what clemencie he bled, it is not vnknown: and yet vnder sharp lawes so tempred the rigor of them, that of his owne disposition, a verie sowe felt the execution

tion, though many were djaſwen into feare by them: his onely  
example might reasonable ſtand againſt all detractors, for the  
deſence of al ſuch his natural ſubiectes left behind hym: of whom  
he promoted many ſo muche, that thei can not forget him ſo ſone  
after his departure, whiche deſerved ſo muche at their handes,  
when he was here living. Wherby all eſtates as be a live, made  
by prudent compariſon, gladly aſſure themſelves, to ſee the like  
after their departure, of thoſe whom thei favour and preferre in  
the tyme of their lives. Theſe thynges I ſaie conſidered, make I  
truſt be thought of indifferent and learned chriſtian men, not out  
of tyme ſpoken, noz out of due order of obedience oz charitee utter  
red: at the leaſt waie, no otherwiſe then charitably ment and in  
tended, by the writer of the ſame. Who as charitably deſireth  
the Chriſtian quiete reader to peruſe, as benyngly to  
interpze that whiche is written: whiche, be it  
alwaie ſubiect to reſozmation of all ſache,  
as of conſcience and godlie zeale, wi  
ſheth the aduancement of god  
des gloie: the honour of his  
wojde, and quiet of this  
oure naturall  
countre.  
Amen.



Imprinted at London by Iohn  
Kinston, for Richarde Jugge  
Printer to the Queenes  
Majestie.

*Cum priuilegio ad imprimendum solum.*



